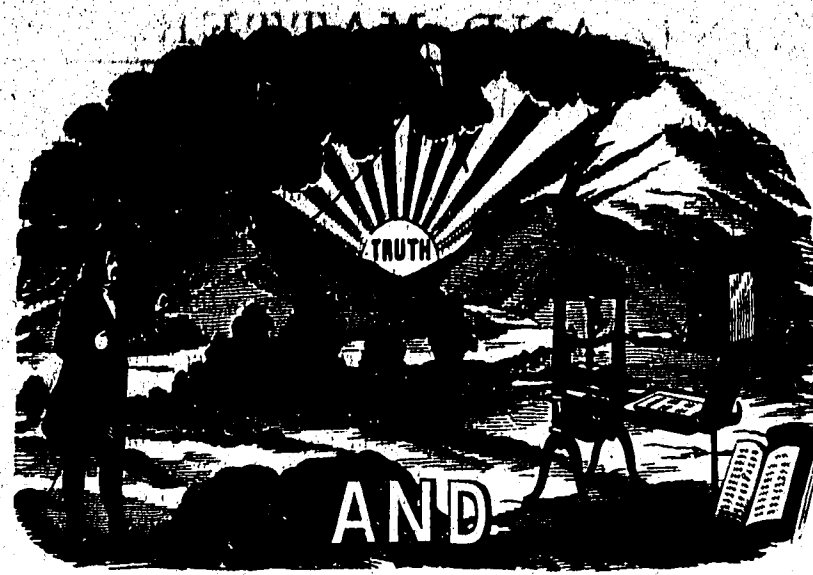


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SPIRIT COMMUNICATIONS.

MRS. J. M. F., MEDIUM.

October 13th, M. S., 35.

PROF. ROBERT HARE.

I have to-day come into the city where, at one time, I had thought that I could demonstrate to the human family, that Spiritualism was something, other than it is; but my investigation proved to me that instead of being a delusion, it was a truth. To say that I was disappointed, at first, is nothing but stating a fact; but as I began to realize the grandeur and beauty of the divine mind, to produce such wonderful results, I then went to work to convince humanity of this beautiful philosophy, that makes it possible for every human soul eventually to enjoy happiness beyond the power of humanity to express. I am living to-day, anticipating future events. To me, it seems as though men and women were just beginning to understand the importance of the position they have taken. What does this philosophy teach? It teaches man, that under whatever condition he comes into existence, he, in time, can make a condition for himself which will entirely satisfy his soul. Humanity, to-day, seems to be in a condition of unrest; each one is looking to the other, either for instruction or to be destroyed, in some way, by their will. There is one thing I wish to speak of particularly to-day. Past education has left its influence, or impression, upon every mind; and with it there comes a sense of persecution, or a dread of some contaminating influence. Wash this from your minds. It matters not what condition or circumstance arises in your life's path, it is only a condition to impart knowledge, or to improve your physical condition. Nothing past, present or future, will go to tear down the inevitable law that makes all men and women equal. All men and women are a necessity in creation, and it is not well to condemn that immutable law. It is better to study and learn what is to be learned, that you may throw off that which is unpleasant and accept that which is agreeable. You have fed on the husks of the past quite long enough, and the hour has come when our instruments must go out into the world, throw aside all the old rubbish that clings to their minds, and become like new vessels and light unto humanity. We are, to-day, experimenting with the human mind, and as we gain knowledge in that direction, we will gladly come to you, and impart what we know, and direct you how to move in this gigantic work which is to bring all minds into a condition to be united as one. The work is well begun and you can reach out and do more than you, enclosed in an organization, can conceive of, or even anticipate in your mind. I wish it to be understood by a vast number of friends, that I am now working in the direction that seems to promise the power of doing the most good. I do not wish others to try and imitate my life, but I do wish them to try to learn what is best within themselves; and under every available condition to perfect their own souls to their highest development. To do this, men and women must be free, and when the soul reaches out in a direction which seems to be, to others, foolish or unavailing, there must be no condemnation, for each soul knows its own cravings. I am here, old in the cause, and interested in your growth; and I see opportunities rising before you that will make your condition very nearly what you desire. The clouds seem to be thick and dark—opposition seems to be thick around you—but the elements are clearing and the way grows brighter and the end will recompense for all past endurance. Give my name as Prof. Hare.

[We take the following concerning Prof. Robert Hare from Johnson's Universal Cyclopedia.—Ed.]

"Robert Hare, A. M., M. D., born in Philadelphia, Pa., January 17th, 1781, was the son of an English brewer, and early turned his attention to scientific experiments. In 1802 he invented the oxyhydrogen blow-pipe, which won for him the Rumford medal of the American Academy. In 1806 he received the degree of M. D. from Yale, *honoris causa*, and from Harvard also in 1810, in which year he brought forward the calorimeter, a form of galvanic battery by which intense heat may be generated. In 1831 he made successful experiments in subaqueous blasting by means of the galvanic current. Among his other inventions are the gallow screw and several improved processes in chemistry, toxicology and pharmacy. In 1818 he was called to the chair of chemistry in William and Mary College, and he held the chemical professorship in the University of Pennsylvania from 1818 to 1847. Late in life he became a believer in Spiritualism. He published 'Brief Views of the Policy of the United States,' (1811); 'Chemical Apparatus,' (1836); 'Spiritual Manifestations Scientifically Demonstrated,' (1855), and other works, besides an immense number of scientific papers. He was a member of many learned societies. His excellent and ingenious apparatus he gave to the Smithsonian Institution, in which he felt a deep interest. Dr. Hare excelled as an instructor in his favorite sciences. Died at Philadelphia May 15, 1858.

[His work, "Spiritual Manifestations Scientifically Demonstrated," was the result of his attempt to disprove the truth of Spiritualism. The scientific methods adopted by Prof. Hare to disprove the truth of Spiritualism have never been im-

proved upon or shown to have been in any respect defective. Those scientific methods should have forever settled that point, and as they have not done so, only shows how unwilling scientific men are to acknowledge the truth when it appears in a shape to arouse their prejudices, or to threaten the limitation of their ambition to monopolize what they term knowledge. It will avail them little, as they are rapidly finding out, to persevere in trying to snuff out the light of Spiritualism. It is not yet too late for them to profit by the experience and testimony of Prof. Hare.—Ed.]

LUCY STEVENSON.
(Danville, Penna.)

I used to think that I was not as good as other people, because I had not wealth, and could not dress and do like people did around me; and when I died I had not very great expectations, for I toiled and lived ministering unto the comfort of some one all my life, without having time to take care of myself; and when my hour came, I expected at least not to be recognized or understood by anybody. But oh! if you could only understand how disappointed I was, when I saw that my sacrifices had really been a benefit to me, you would know then what it is to be gladly disappointed. But I don't know that I came here to tell about my feelings, exactly, for I see there are a great many people meeting with trouble all over the world, and they don't seem to be prepared for it in any way; and every one feels that his or her troubles are worse than anybody else's. But if you could gather all the broken hearts together, you would find that their experiences have been pretty much alike. And it is not time yet for every one to escape these trials in life. But the time is coming when there will not be any necessity for such grief; and there will be an opportunity for a great deal of pleasure, I feel as if I would like to do a little something in the way of contributing to some one's comfort, and to give them to understand that life does not mean living in a physical body until it is worn out, and then being thrown aside without recognition. It means an existence that never ends, and opportunities for people who have never had any pleasure, to have what is real pleasure—and that is satisfaction of soul—knowing that some one loves and appreciates you for your real self, and not for any particular good that you can do them, or any benefits they are likely to receive from you. There is not a soul but that is fully appreciated, and every effort of good done to some one redounds to the benefit of the doer. You understand me, I am not accustomed to controlling, but it does seem as if they wanted everybody to do so, and I am only too glad to have the opportunity. I have stood back for fear I might interfere with somebody who would do more good, but they say each one's coming is like a drop of water which lives. My name is Lucy Stevenson, Danville, Pa.

DANIEL O'CONNELL.
(Ireland's Liberator.)

I return, to-day, for the express purpose of giving you a demonstration of the love of principle. When the love of principle welled up in my physical organization, I stood out before men proclaiming principles that I felt were just to all men. It seems as if the conservative power felt, that I, in some way, crippled or placed them in a position of slavery, and they thought it best that I should die. They did not understand that they were giving me a two-fold power to go out and act independent of an organization, and go to every receptive soul and implant there the feeling and desire for liberty. To-day, travelling over the world, I see that this desire is so strong in the human soul, and each one seems to understand that they have rights which are particularly their own, that I feel that I did not give up my life entirely for nought. I visit the abodes of my brothers and see them there working out a system for their own redemption; and it seems as though they met with nothing but discouragement and difficulty in every step they undertook. But when I look at the events of the future, I see that out of all their toils they will come out victorious in the end; and I hail that time with exceeding great joy. No one can understand, until they have had hopes and aspirations such as mine, what it is to be held in bondage by conservative minds—minds, too, that had no right to make me subservient to their will. And, to-day, over my grave, men respect me as a man of honor and truth. I longed for the freedom of the human family. It makes no difference of what nationality, or what clime, all men have a right to individuality, and no one has a right to become their oppressor. If minds can revel in conservatism—can dwell in ignorance and superstition—they have no right to control and hold the soaring mind from its true elements of life. Heretofore men have made laws, and many oppressed people have had to obey them, while the favored few of earth walked out from those laws regardless of consequences. What is there in life to be done, but to battle for the highest condition of perfection? What is there for men to do, but to obtain what their souls crave? To-day you come nearer and nearer to the perfection of the ideas that I entertained; and I come to you with sympathy and respect, for the noble labor that you are do-

ing. You may give to the world the name of Daniel O'Connell. He is not dead nor forgotten. Men live to tell for what they lived and why they died.

[We take the following concerning O'Connell from Thomas's Dictionary of Biography, etc.—Ed.]

"Daniel O'Connell, a famous Irish orator and political agitator, born near Cahirciveen, Kerry, in August, 1775, was educated as a Roman Catholic at Saint Omer, in France. He entered Lincoln's Inn as a student of law in 1794, and was admitted to the bar in 1798. He quickly attained the foremost rank in his profession, and became pre-eminent as the advocate of Catholic emancipation, that is, the relief of Catholics from political disabilities. In the promotion of this cause he entirely discouraged a resort to physical force. He married his cousin Mary O'Connell about 1802. In 1823 he founded the Catholic Association. He was elected a member of Parliament for Clare in 1825, and refused to take the oath which was designed expressly to exclude Roman Catholics from the House. This affair caused a violent excitement and agitation, which resulted in the passage of the bill for Catholic emancipation in 1829, and O'Connell then took his seat in the House of Commons. He represented Dublin in Parliament from 1832 to 1835, and from 1837 to 1841. Having given up his lucrative practice, to devote himself to legislative duties, he was indemnified by an annual subscription raised by his political friends under the name of 'rent.' About 1840 he commenced an agitation for the repeal of the Union, on which subject he made speeches at monster meetings in Ireland in 1842 and 1843. He was arrested, tried and found guilty of sedition or conspiracy, for which he was sentenced in 1844 to imprisonment for one year, and fined two thousand pounds. This judgment was reversed by the House of Lords. He supported the Whig ministry which came into power in 1846, after which he witnessed a decline of his influence in Ireland and the rise of dissensions among his followers. He died at Genoa in May, 1847, in the course of a journey to Rome."

[It is very evident that O'Connell, as a spirit, is not so much of a Catholic as he once was, and plainly intimates that the Catholic priesthood of his beloved Ireland have no right to repress the aspirations of the Irish people for liberty and independence. He even goes further and intimates that he was not permitted to reach Rome (for which place he set out) by those who feared the result of his visit.—Ed.]

SUSAN LOAN.

(Known in the Five Points, New York, as Mother Grindle.)

I see other people come in here to tell what they had done, and I might as well tell what I done. I used to live at the Five Points, New York, and I used to get little children and learn them how to pick pockets, and when they did not do right, or what I thought was smart, I would whale them and not give them anything to eat. That was the way I used to get along. I used to do a great many other things that was not right, and they said I might come here to-day and tell all about it, if I wished. The General said, if I choosed to come in and give my life's history, it might not look so well on paper, but it might do some one good. When I went to the spirit world, they kept all the children from me, and I felt as if I was pounded and starved. That was the way I felt, and I don't think it was right. Ques.—Do you realize the wrong of your earthly acts, now, in spirit life? Ans.—I do not; but when I come here, I feel that I would like to go at the same thing again. [When you go away you can do a great deal of good among people of your disposition]. Yes, I expect I can. [You can be a missionary among that kind of spirits]. Yes, because I used to have a good deal of power over them. Just as people imitate those that do good to be thought well of; other people imitate those that are bad, because they think it is smart. I feel now as if I would like to go back to the old place, and talk with some of the fellows there, so that they would know I was not dead, and see what they have, and what advantage they took of what I left. [You will forget all about that]. I hope I will. I don't like this thing of being pounded and starved. Ques.—Who pounded or starved you? Ans.—Nobody pounded or starved me, but I thought I was being pounded and starved. Ques.—What was your name? Ans.—They always called me "Mother Grindle"; but my true name was Susan Loan. I guess you have a bad communication, but the General says the work is not done unless we all come. Ques.—How long have you been in spirit life? Ans.—I cannot tell. I couldn't count when I was here.

DR. ELISHA KENT KANE.

This seems like home to me. I am accustomed to controlling mediums, and also to taking up their elements so as to be visible to embodied spirits. Now, when I undertake to express my ideas through this organization, I see and feel so clearly—so plainly—that there seems to be no element to confine or control me, to give any other demonstration than my own thoughts. This world is full of wonders, and it seems as if we were just beginning at the beginning of the wonders of the world. Every day brings new un-

foldments, and yet the mind of man is not satisfied. He knows by the past that there is a store of wonders in the future; and that by coming in complete harmony with the law, is only to drink in from every direction, knowledge, and truth, to understand how to appropriate the products of the earth, in order that there shall be no oppression or misery to the human family. The store of the future is full of fruit, and as time rolls on, each one of us will come to you and try in some way to reveal, what is to be given at the time you need it. To me, it seems that every individual ought to begin to take into consideration some of the events of their lives. Men and women live and die without realizing that their experiences remain as instruction—that each event of their lives bears either for or against them. It seems as if the hour was coming when we can begin to do some of the important work that we have been arranging in the past. You see, if you see anything, that we are gaining power every day, and our control is nearly complete, or at least we become almost our own identity in another organization. This makes it possible for us, in time, to walk out and do some important work. There are needs and requirements of the physical organization that must be met, and there are resources hidden that will be revealed under favorable conditions. This is not said with any idea of pleasing you for the moment and to make you look forward to something grand in the future. I know, whereof I speak, and I also know that I cannot act until there is a condition to act, and that time has not yet arrived. I am Dr. Kane. Ques.—The article explorer? Ans.—Yes.

[We take the following sketch of Dr. Kane from Thomas's Dictionary of Biography.—Ed.]

"Elisha Kent Kane, M. D., a distinguished American explorer, born in Philadelphia on the 20th of February, 1820. He was the son of Judge John K. Kane. He studied medicine, and graduated in the University of Pennsylvania in 1842, on which occasion he wrote an original thesis on 'Kystein.' In 1843 he sailed to China with Commodore Parker, as surgeon or physician to the embassy. He visited India, Ceylon, and the Philippine Isles, and was impelled by his adventurous spirit into several perilous enterprises. In 1845 he made an excursion to the Himalaya mountains, ascended the Nile to Nubia, and traversed Greece on foot. He returned home in 1846. He served in the Mexican war in 1847. In May, 1850, he sailed as surgeon to the expedition which Lieutenant De Haven conducted in search of Sir John Franklin. He published in 1854, 'The United States Arctic Expedition in search of Sir John Franklin.' He commanded a second expedition sent out for the same purpose, and sailed from New York in the Advance, in May, 1853. He failed to find any traces of Franklin, returned home in October, 1855, and related the adventures and sufferings of his party in his 'Arctic Explorations,' (2 vols., 1856.) In this voyage he had discovered an open polar sea. He received a gold medal from the Royal Geographical Society of London. To recruit his failing health, he made a voyage to England in October, 1856, and passed thence to the West Indies. He died at Havana in February, 1857."

OLIVER GOLDSMITH.

The mist is clearing away and I begin to see, where it was dark. To me, this method of expressing thought is wonderful, indeed; and some would say the philosopher ought to have discovered it before. I did make the discovery, but I never had such an opportunity as this to avail myself of it; and it seems the more wonderful, when I see and understand that a feebly constructed woman can be used by men of mind to give to the world thoughts and principles, which, if once applied, would harmonize the whole. It is wonderful! The workings of nature are never fully understood, until we are willing to work in the direction that it is possible for us to work. We cannot hold ourselves within ourselves and not use our forces. Unless we use them according to nature they lose their effect, as they are useless under any other condition. Now, the one topic, that seems to me, to embody a force or condition for the human family to improve, is this matter of control. You have expressed this here to-day when you remarked that there was an account kept of credit and debtor in the human soul. That is true—true—true. I want no one to forget that; and then, I want them to take their education into consideration. It seems to me that the human family is prone to point out any error that individuals commit, and almost blind to see the good they do, simply because they have been educated under a tyrannical system. It is natural for people to make gross mistakes when there is a condition for it. Now who is to blame? The individual for submitting to conditions, or the actions that produce those conditions? It seems like a knotty question, but you will admit that it bears facts on its face. Now, you all desire to do good, and do not willingly make mistakes, and you regret them seriously if made. In the train of my argument, I contend that it is the impress of old bigoted habits that is making the world to-day one continued scene of sorrow and distress. Now you have a new book before you, and it does not convey the idea to your minds that you must bow down to the opinions of an old patriarch. But it does contain this one lesson; that you have an organization of your own, and also the right to develop that organization to its highest perfection; but after discovering that you have been

field by erroneously moulded ideas, it is impossible perhaps to throw them all off at once. But I do say, that now is the time to begin to loosen some of the shackles, in order that men and women will have, in the future, a book to keep, that will not bear upon its pages such a conglomeration of imperfections, as the lives of most men show today. Now, I am not speaking in condemnation. You know yourselves well enough, to know that all your mistakes rebound upon you with a force that almost crushes you, and it makes you feel that you are scarce worthy to live; and if that is not paying the debt there is no possibility of paying it. Now I am working in a direction that seems to me, of great importance to many men and women. You have been taught to be always looking out for your errors and mistakes, and you, in time, have so psychologized yourselves that you do not expect anything but to make mistakes, or to think you are weak; and you also by placing yourselves in this position make it possible for poor, broken, degraded spirits to come into perfect sympathy with such a condition, and to work out untold mischief, just simply through your condition of mind. Remember this, and it will be of use in the future. Make yourselves batteries of strength, dignity, and truth, and then it will be impossible for any one to use your organizations for any other purpose than good. Remember this, and in the future there will be fewer stumbling blocks, and in their stead there will be roses beautiful and sweet. I am Oliver Goldsmith.

[We take the following concerning Goldsmith from Thomas's Dictionary of Biography, etc.—Ed.]

"Oliver Goldsmith, an eminent poet and miscellaneous writer, was born in Ireland, at Pallas, in the county of Longford, in 1728. Having early manifested a talent for making rhymes, his uncle, the Rev. Thomas Conterine, offered to send him at his own expense, to the University of Dublin. He entered Trinity College as a Sizar in 1745. Here he was more remarkable for his idleness and love of dissipation than for his devotion to his studies. He took his degree of B.A. in 1749, two years after the regular time. Yielding to the wishes of his uncle, he now prepared to enter the Church; but he was rejected by the bishop when he applied for orders. His uncle next sent him to London to study law; but on his way he spent in gambling the money furnished for his travelling expenses, and returned home with empty pockets. His generous relative, however, forgave all his offences, and soon after sent him to study medicine at Edinburgh, where he spent two years; after which he visited Leyden, where he remained about a year, and then set out, 'with only one clean shirt, and no money in his pocket,' to make the tour of Europe on foot. He sojourned six months at Padua, in Italy, and is supposed to have taken his medical degree either at that place or Louvain. Having heard, while in Italy, of the death of his uncle, he immediately set out for England, where he landed in 1756.

"On his arrival in London, he was first employed as an usher in a school at Peckham, and afterward became an apothecary's assistant. In 1758 he was appointed physician to one of the factories in India, but he declined the offer, and turned his attention to the study of letters." [From the latter date until 1774 he devoted himself to authorship.—Ed.] "Shortly after the appearance of his last work (1774), Goldsmith was attacked by a fever, which, being aggravated by improper treatment, and also by pecuniary troubles, caused his death on the 4th of April, 1774. Though Goldsmith's fame rests chiefly on his poems, he merits little less admiration as a prose writer. The rich, yet delicate humor of some of his essays has perhaps never been excelled. He possessed great benevolence and warmth of feeling, but he wanted steadiness of principle, and was at all times the creature of impulse. He also manifested on several occasions a considerable degree of vanity and feelings of petty jealousy."

LAVINA RAKER.
(Near Washington, N. J.)

It looks to me as if there was something coming about to make what they call the millennium. It looks to me as if all the forces of the earth were working together. For a time it seems to work a great deal of destruction. It is like a heavy storm going over the world, washing away and making conditions for that beautiful time that so many people have been looking forward to, and it is not because it was spoken of in a certain book, that it impressed the minds of people. It matters not how insignificant a book may be, it often has some good in it—that is, something that will tend to harmonize and control the human mind in a happy condition; when the key is left in the hands of individuals to read and learn what the beauties of nature are. Now in early life I was a firm Bible believer, but later I tried to reconcile myself to it. I read and remembered and remembered and read, and that is about all I ever accomplished, and I neglected, as I see now, a great many hours that might have been made of a great deal of use. I was ignorant of that then, but I am now fully awake to a knowledge of the valuable time I lost. Now, anything that tends to build up old superstition or error, is really worse than what has been taught, or what the mind has been impressed with, as a devil. Not that such an individual exists, but many of you have recollection of your early ideas of the devil. Anything that tends to lead the mind in a false direction, had better be destroyed at once, but anything that reaches the reason of an intelligent mind, that is entirely free from reference to old history, is, or will be, made of use to the human family. I don't feel entirely at home here, nor do I understand what I am to do; but I think I am talking all right, and that is woman's privilege, or at least she is supposed to be able to talk right at any time. I feel a great interest in you all, and I expect to be benefitted; for I have hardly gotten over some of my old difficulties, or at least feel so, but I feel as if I would like to do you some real good,—something that you would understand and appreciate, and I think I will be able to do so in a very short time; if I control the medium a few times more. I think I will know then what I need. I know I can bring to you a great many people if I have the chance, and anything I can do to benefit you, at any time, I will do. I understand that you have difficulties that look impossible to be overcome. They look that way to you, but there is always a way out of them. You have good friends working for you, and there is only this in it. It seems that the General, (meaning Dr. Franklin), has been experimenting largely, and he is so interested in his success, that he does not seem able to con-

trate his forces in any other direction. Ques. Do you call Dr. Franklin a General? Ans. He is not only a philosopher, but he is a pretty good general too. Because I want to throw the Bible away, that is no evidence that I am insane. I would like to stay all day but it won't do. You may sign my name Lavina Raker. I lived a few miles from Washington, New Jersey.

PROF. LOUIS AGASSIZ.
(The renowned Swiss Naturalist.)

I do not propose to go into any long speech, or to make myself conspicuous here, for I know I am only an individual, and guided by the law of force, just the same as any one else. But I find, in studying spirit, it is something different from studying the funny tribes and taking an interest in the age of the world. In travelling and studying all my life, devoting myself to one subject, I find that the most worthy—the subject that is most replete with wonder—I almost neglected; that is, the action of the human spirit in an organized form. To me, it is simply something so complete within itself that I do not know in what direction to go to find language in which to convey my thoughts of it. When I studied the history of the world, its creation, and its relation with its organized bodies, I did not for a moment understand my own spirit, or know what I was doing for the benefit of humanity. But to-day, I am not here to claim superiority to other men—not to say that I deserve more honor than any one else, for the labor I did—but I ask humanity at large—in whatever department their energies may take them—to work as earnestly as I did in mine, and you will then soon see a different face to nature. Now, I feel in sympathy with each one of you, for I understand you have sacrificed much to accomplish what you fully understand to be the truth. I have no reference to you as individuals, when I say there are so many people in the world who seem to think that if they get through with their lives, and it appears all right to the public, it matters not how much they shirk their responsibilities. Now, it is the earnestness of purpose that develops and brings out and perfects society. It is not the pretences, but the realities that makes the world pure and good. I am not able, at present, to say exactly what I wish all to know, not that I have not complete control of this human organization, but it is something so new to myself, and so wonderful, that I am at sea, and cannot give to you really what I would wish. But in the future, as I study the workings of this frail body, I think that I may be able to give you something that will be of real benefit to you and the public at large. You can, if you choose, write my name, for the public to see, as Professor Agassiz.

[We take the following concerning Agassiz from Thomas's Dictionary of Biography, etc.—Ed.]

"Louis Agassiz, a Swiss naturalist of great eminence, was born in the parish Mattier, near the lake of Neuchâtel, in 1807. His father was a Protestant divine. Young Agassiz studied the medical sciences at Zurich, Heidelberg, and Munich, where he graduated about 1830. In 1827 he was selected by Martins to describe the species of fishes which Spix had brought from Brazil, and on which he produced an able work in Latin, (1829-31). He had previously, during the college vacations, visited many parts of Europe to study the fossil and fresh-water fishes. In 1832 or '33 he was appointed professor of natural history or zoology at Neuchâtel. He published a 'Natural History of the Fresh-water Fishes of Central Europe,' (1839), and 'Researches on Fossil Fishes,' (1832-42), a work of a high order, in which he made important changes in classification.

"The Transactions of the British Association, the 'Annales des Sciences Naturelles,' and other journals, contain many contributions from Agassiz on fossil fishes and on geology. He propounded some new and remarkable ideas on geology and the agency of glaciers in his capital work entitled 'Etudes sur le Glaciers,' (1840), and in his 'Système Glacière,' (1847).

[Space will not permit us to quote further. It must suffice to say, that down to the time of his death he continued to apply his great talents in a vain endeavor to exhaust the domain of Natural Sciences. He turned in cowardly disdain from the subject of Spiritualism and its vast array of natural facts; but comes back to acknowledge his great mistake in having done so. It is well. He has done what he could to atone for it.—Ed.]

ALCINDA WILHELM.
(A Most Gifted Medium.)

I used to work in the direction that you are working, and I find that after passing over the border that I did my life's work pretty effectually, but I did not understand the true import of what I was doing, and very few really do. It seems to me that you have worked, struggled, and sometimes felt as if your labors did not amount to anything. I feel that we ought occasionally to give a word of cheer to our struggling friends. If I understand the real condition of society, to-day, I think it is just on the verge of a wonderful era, and your experiences are not alone your own. There are millions upon millions placed, perhaps, in a position not exactly the same, but difficulties seem to bloom up, and there looks to be no way out of them. But let me say to you that it does not matter how dark or gloomy the way may look, eventually, after you have had a certain amount of experience that is necessary, it will grow light, clear and beautiful, and you will feel grateful for the experiences you have had. Those experiences will teach you to sympathize with every human being. That is the tendency of some of the conditions of society to-day. I never, to my knowledge, and I think I would know it if I had done so, controlled this medium, but I have been very near her many times, and wish to assist in the great work as much as ever. My condition in spirit life is greatly blessed; on account of the labor that I performed while I possessed a physical form, and there is a continuing link in the great chain, that has made conditions for me to communicate to-day. You may give my name as Alcinda Wilhelm—add nothing more to it.

ONE OF THE CONTROLS.

I have come to the conclusion, when we take into consideration the vast population of the world—knowing that every moment you live, some human organization is giving up a spirit to the spirit world, perhaps in a condition that is pitiable in itself—no one seeing what is occurring momentarily, would say he or she understood or

know anything of that great power that rules and controls all. Yet each one has a place to occupy—each one has a mission to perform—and it may look insignificant to the human eye; but, to me, it holds something so grand, so noble, that I do not feel that I have the power to give to you any idea of the effect it has upon my spirit alone. Now, when you know that a human spirit is giving up its body every moment of your existence, and as there are no two created beings just alike, you may understand something of the variety that exists—you may have a faint perception of what that world beyond consists of. This thing has been going on year after year, century after century, and yet it is likely to continue on forever. Now, to say that all this is but an idle dream, and that there is not much to grow out of it, is erroneous. Let me say to you, the confines of spirit life are unlimited, and yet each form that has held, for a time, an identity of its own, has an individual selfhood. The past has thrown into our confines individuals of such a gross nature, that it seems almost impossible to work in the direction of their elevation. But the minds seeing and understanding the necessity of a progressive law, work with a will, and the weakest, the most degraded, are beginning to look up and understand that the future holds nothing but brightness and beauty for them. The pathway is strewn all the way along with some old decrepid ideas, and as we travel up the great causeway of life, we meet at every step we take, reminders of the old, and knowledge of the new. Now, I will say to you, that so long as men hold themselves to one idol, or do not allow their minds to grow, they are in a condition of darkness, and all the light of the universe is nought to them, but after the first impression is made—after there is a little cheer, as it were—they begin to look up, and the sight seems to be so beautiful, that they are willing to take a step to see more. Day by day, and hour by hour, individuals grow out of the trials of the past and are looking now for a condition of purification. What would appear to you as purification, does not satisfy men who have worked year after year, taking one step at a time, until they have come into a condition far beyond the possibility of your conception. But to you their condition would be so complete, that you would think, for a time, you would be willing to live forever just in that condition. But that motive power does not allow you to stop, and it is onward and upward to higher and better conditions hourly as you toil on the great causeway of life. To me there seems to be something so loving, so bright and beautiful in departed spirits coming and ministering to the broken hearted and weary! No one grows beyond the possibility of doing good—no one that enjoys all the brightness and beauties of spirit principles; hesitates a moment in offering that favor to other toiling individuals. Your hour is coming and soon you will gain recognition throughout the world. No one will say you nay, for each force combines its influence in the direction of your success, not to build you up as an individual, only, but to build up all mankind, or bring them into a condition to enjoy the realities of life, without such a terrible strain upon their organizations and minds. One of the controls of the medium. [We have reason to believe that that communication was given by the spirit of Baron Von Humboldt, but have not his authority to say so.—Ed.]

VOLTAIRE.

I approach you this morning with pleasure, seeing that the work of preparing the mind is still going on. But you, sitting here, do not understand the success of your labor. We, however, looking on, know that the right must ever come uppermost and that all men will eventually bow to the truth.

VOLTAIRE.

E. V. WILSON FUND—Subscription for Bonds.

We invite the attention of the many friends of the late E. V. Wilson to the following proposition, and trust they will cordially and promptly act upon it. It is a perfectly safe transaction and will enable Mrs. Wilson to save the homestead where rest the mortal remains of her parents and other friends. A good start has already been made in obtaining pledges to join in the loan, and all that is needed is a little effort to raise the whole amount. Mrs. Wilson is advised by competent real estate brokers and her lawyers that enough of the property can be sold within two years to pay off the loan, and save the homestead to her and her permanently invalid son. The prompt payment of the interest will be guaranteed by the trustees. Friends do not hold back.

"Whereas, the estate of the late E. V. Wilson is in debt, and the farm of 240 acres and homestead of the family are under mortgages that must soon be paid; and, for the purpose of raising a fund to relieve the family and save the estate, it has been determined to create a loan, by issuing one hundred and sixty bonds, of one hundred dollars each, drawing interest at four per cent. per annum, and secured by a mortgage or trust deed on the said homestead and farm, to be executed to a trustee for the benefit of the bondholders, the principal of said bonds to be due on or before ten years from date; and whereas, said premises are of value sufficient to secure said bonds, and the completion of the proposed loan will enable the family to gradually extinguish the debt by selling a portion of said premises in parcels: Therefore, we do hereby agree to take, and do subscribe for the number of such bonds we have below set opposite our individual names, to be delivered to and paid for by us, at \$100 each, when all of such bonds shall have been subscribed for as aforesaid."

These subscription papers for signatures will be sent to friends upon application to Mrs. E. V. Wilson, Lombard, Du Page Co., Illinois.

Lombard is a thriving suburban town, and only 20 miles (one hour ride) from Chicago, on the North Western Railroad. Farm adjoins the town.

An Appeal.

LOUISVILLE, Ky., Oct. 6, 1882.

J. M. ROBERTS: Dear Friend and Brother—I beg to call attention of the charitably-disposed friends to the destitute condition of a true and worthy medium, Mrs. T. R. Evans. She has been prostrate for about ten weeks; many days without a mouthful to eat or a nickle in the house, and with three helpless children weeping by her bedside. Mrs. Evans is a genuine photographic medium. I have tested her powers in my own gallery, and can vouch for the same. She is a martyr to the cause; she must have assistance at once.

Yours truly,

No. 216 W. Market St., A. S. BYINGTON.

[REWRITTEN FOR MIND AND MATTER.]

TIERED.

Dedicated to Miss Anna M. Bulwer, by Horace M. Richards.

Tired and weary, O Father, I come
Weary of fighting the battle of life,
My soul is longingly seeking its home,
Far away from earth's conflicts and strife.

Tired, O Father! of paths dark and dreary,
Praying for shelter, for love, and for rest;
Tired, O Father, of burdens that weary,
Tired of feeling my soul so oppressed.

Tired, O Father! of temptation and wrong,
Tired of walking unloved and alone,
Chilled is my heart, and hushed is its song,
List, O my Father, to its prayer, and its moan.

Tired, O Father! for black is the night;
Aid me to flee from the pathway of sin;
Tired of darkness, O, show me the light;
Help me, O Father! Life's battle to win.

Tired and weary, pray show me the way;
Lead me, O Father, close held by Thy hand;
List to the words, as I longingly pray;
Aid me to reach the soul's better-land.

Why must I linger in sin and despair?
Why travel Life's journey in darkness and gloom,
When I know that the angels are calling me there,
To a rest that is mine beyond the tomb?

Philadelphia, Oct. 3d, 1882.

Springfield, Mass., Meetings.

Mr. J. William Fletcher, justly one of the most popular speakers before the public, occupied the platform at Gill's Hall, on Sunday. As was previously announced, a memorial service was held, and floral offerings dedicated to the spirit friends, were placed upon the platform. The subject, "What comfort does Spiritualism give to the mourner?" proved to be the means of showing the beauty of our philosophy. The lecture was replete with beautiful thoughts, and the audience were often moved to tears as the speaker pictured the happy state of those who had gone from them.

Mr. Fletcher's unsurpassed test mediumship proved to be of great interest and value on this occasion.

In the evening there was the largest audience yet seen, who listened with more than ordinary interest to the lecture upon "Does the World Move?" The speaker dealt with the examination of Dr. Newman Smith, Beecher and his recent resignation, Talmage, Savage, etc., showing how they were changing, proving that the world of thought does move.

The speaker then proceeded to give tests, and such striking manifestations were given as I think were seldom seen. About fifteen names, incidents, communications and messages were given, all of which were fully recognized. The daily papers have done tardy justice to this splendid manifestation of the spirit.

"Cosmos."

ARTICA, Ind., Oct. 16th, 1882.

BROTHER ROBERTS:—In forwarding pay for the continuation of MIND AND MATTER, permit me to say that I am more than pleased with the manner in which you are conducting the paper. You have already taught the would-be leaders of Spiritualism that credal flummery and tom-boology is not part of the grand fact and principle of the inevitable that cannot be blotted from the memory of man, in or out of the physical temple; inasmuch as it is one of the indestructible levers of nature that knows no beginning, hence is without end; needs no attachment in the shape of Christianity or Christian leaders; but does need faithful, honest, and true laborers to present it to the world. I know of no other way, in which it can accomplish its greatest results except through the mediums; and right here allow me to say that you have struck the key note in defending them. Stand by them and for them. Let the sickening, fawning, whining yelpers yelp until their leprous throats are lost through their own foulness. You have already lived to see some of the grand results of your noble defence of the true instruments of Spiritualism; and that complete success may await your efforts in the near future is the sincere wish of Yours, Fraternally,

A. L. WHITEHALL.

Another Generous Offer.

Any person sending me a subscription for "MIND AND MATTER" for one year, and two dollars and four three cent stamps, I will treat them for one month, sending diagnosis and whatever remedies are required, free of charge. Address, Prof. J. J. HUBER, Box 262.

Atlanta, Georgia.

Dr. Dobson's Liberal Offer.

For the purpose of extending the circulation of MIND AND MATTER, I make the following offer to any person sending me \$1.25 and two 3-cent stamps they will receive MIND AND MATTER for six months, and I will answer ten questions of any kind and examine any diseased person free (by independent slate writing). Send lock of hair, state age and sex and leading symptoms.

Maquoketa, Iowa.] Dr. A. B. DOBSON.

A General Offer.

For the good of the cause; benefit of the suffering and spread of spiritual light and knowledge. Any one subscribing for MIND AND MATTER, and sending me receipt and stamps for answer, with description of their temperament, age, sex, condition, and wants, I will give them, through spirit aid, one full treatment for disease, or for obsession, or for development in mediumship, with valuable advice to suit each case (and medicine to the poor.) We also give free use of hall, seance rooms, instruments, papers, etc., to lecturers, mediums, and investigators.

Address, or apply to, Prof. J. B. CAMPBELL, M. D., V. D., Prest. American Health College, Fairmount, Cincinnati, O.

Another Generous Offer.

Editor of Mind and Matter:—All persons who will send me the price of your paper for one year and fifty cents extra, I will answer by independent slate writing, two sealed letters to their spirit friends:—(the names of said spirit friends must be written in full.) The answers will be written on slates independently. The slate with the writing on will be sent by express for fifty cents additional. My regular price is, gentlemen, three dollars and ladies, two dollars. Address

C. E. WATKINS.

Cleveland, Ohio.

Mrs. Lois Waisbrooker's Letter.

COLUMBUS, Ohio, 20 E. Boone Street,
FRIEND ROBERTS:—I presume you sometimes wonder why I do not say something of the Spiritualists here. There are some, but for the most part they seem asleep. We have some very good mediums here. Mrs. Ewing, of Framble's Ave., is one. There are two or three physicians who claim to practice under the direction of spirits. Mrs. Reed, an old lady, and an old Spiritualist, who is in the same house with myself, gives sittings occasionally, and is counted very reliable; but Mrs. Lydia Grove, on Wilson Avenue, has been remarkably correct in her predictions for me. She is diffident and retiring, but the world needs her, and she has consented, at my suggestion, to reply, for a short time, to letters containing three cent stamps, giving the parties whatever she gets for them from their spirit friends; expecting the while that the parties to whom the answers are sent, will write and tell her if the communications so sent contain tests. Address, Mrs. Lydia Grove, Wilson Avenue, Columbus, O.
And, by the way, this reminds me of an incident connected with Mr. Grove, sometime during the summer, in August, I think it was. Mr. Grove is an engineer, and runs a freight train from here to Corning, in Perry County, Ohio. One day there came up a tremendous storm of rain, almost, if not quite, a water spout. He was at a station a few miles on this side of Corning when the storm burst. Everything was flooded, but he thought he would go through. Just beyond the station there was an up-grade, and the car wheels, on account of the water, would not hold, but kept slipping, so he opened the sand box to sand the track; when, lo! and behold! the sand would not run, and he was forced to back down to the village. It seemed strange to him that the sand box should act so, and he examined it after his return to the station, to find what was the matter. He found all was right, and the sand ran from the box without any trouble whatever. The gentleman is somewhat of a medium, and has had experiences which made him feel that there was a meaning to this strange freak of the usually well behaved sand-box. Now, note the sequel. A little way ahead of where the sand refused to run, it was found in the morning that there was a wash-out, and that had the train gone on, the consequence would have been a wreck.
I send you with this the *Buckeye Vindicator*, into which, with the modifying observation, I succeeded in getting that remarkable communication from one of the mediums (Mrs. J. M. F.'s) guides, in reference to the people's party which the present state of things will produce; and I have made an extract from the communication of Peter the Great, in your last issue, for the same purpose. But how I wish we had a paper that would connect all departments of reform with the spirit-world; for it is from there that must come the strength that will bring success.
Dr. Peebles may count it unfair for a speaker to profess to speak upon Spiritualism—to speak for the spirit-world and then take up "Woman's Rights," the "Social Question," the "Financial Question," or the monopolies of the day—he may think it not honest to do this, and yet spirits themselves come and speak of these things. I cannot understand how any true Spiritualist can disconnect Spiritualism from any one thing in which humanity is interested.
Every wrong existing in society has its representatives over there, who have been dwarfed and stunted thereby, and as far as they have learned what it was that hurt them—so far as they have learned that such results are produced by causes which must be removed from the path of earth's millions—so far do they stand with hands stretched out towards us asking us to aid. But we know they can only reach those whose hearts are going out in the same direction, and who intelligently sympathize with them.
I am glad to read the very instructive lecture from Mrs. Ellen Bolles. It is good; and, having met the lady, I appreciate it all the more. I never think of her but with a feeling of "bless you!"
That National Convention! Well, well! Will Spiritualists never learn that they cannot put new wine into the old bottles—will they never learn that the righteousness of this present order of society is "filthy rags"—that this movement cannot be squared by the science, the philosophy, nor the morality of a perishing system! Heaven help us to have patience with stupidity!
And now a word about Dr. Sour. When in Cincinnati, I found that there had been what was called an expose of him at Dr. J. B. Campbell's, since his return from Lake Pleasant. What use the rabid ones will make of it, I do not know; neither do I care. There are several factors which enter into the summing up of this matter, and if the Doctor had staid there, he would have been sustained. As I learned, through the reports about the affair, from those who were calm and dispassionate in the matter, Dr. Sour was holding a seance at Dr. Campbell's, and in the early part of the evening some one made remarks reflecting upon his honesty. The Doctor was in the cabinet, and whether he heard what was said, or simply felt the influence thereof, is not known; but he walked out and left the house. The next morning, on taking down the cabinet, a mask was found. Whatever the inference, there is no proof that Dr. Sour knew anything of the matter. The next thing his friends learned, he had sold his furniture and whatever else he had to dispose of, and had gone to New Mexico. This may be taken either as an evidence of guilt, or of a nature so sensitive that it could not bear the atmosphere of suspicion, and so fled. Sometimes the most innocent are the least inclined to self-assertion. I have heard those who have known much of his mediumship talk thus:
"We knew in our dark circles, last winter, that sometimes Dr. Sour was out of the cabinet, whether conscious or not we could not know, and as more people were being touched—more hands being simultaneously felt than any one man could accomplish—we did not know but it was necessary that spirits should bring him out, so that they could do their best work; and we had so much evidence of his wonderful mediumship that we could not doubt that."
And again I heard it said that parties who desired to use his mediumship to help them to get rich, had gained and influence over him which had not been any benefit to him. So much for the feelings of his friends in Cincinnati. And now I want to say a word on my own responsibility.
I have heard Dr. Campbell spoken of, have seen his circulars and advertisements, and the feeling I got from them (whether just or not) was "a good deal of a blow"; but I have never seen the man.

Recently, however, I have learned that, beside paying for all else that his college bestows in the way of lectures, etc., he has a book about the size of an ordinary dollar and a half or two-dollar book, that he charges a graduate, if a man, one hundred and fifty dollars for, and if a woman one hundred dollars is the demand for it. And added to this, a pledge must be given that the book must be kept from all eyes but those who pay this exorbitant sum for it; neither must they impart to others ought of what it contains. Dr. Campbell claims to be a Spiritualist. Has the spirit world given him a patent right on its gifts, that he thus places others under pledge of secrecy and exacts such a sum for a book much smaller than Dr. Babbitt's "Principles of Light and Color," and I presume not half as valuable; and yet Dr. Babbitt asks only four dollars and a half for a copy of his work. And the more the knowledge contained therein is spread abroad, the better is he pleased; and so it seems to me would any honest reformer be.
Now, if Dr. Sour did trick at Dr. Campbell's, I should not be in the least surprised, for as I see things, Dr. C.'s course is the rankest kind of fraud. If he has anything valuable that it interests the world to know, it is a fraud to keep it from them except at such a cost and under such a pledge; and if it has not anything valuable in it, it is certainly fraudulent. Take which horn of the dilemma you may, and still it is a fraud. That such a sphere should draw fraudulent spirits, and that a sensitive medium should fall into their power when taken into such a sphere is the most natural thing in the world.
Yours for putting the coat on the right back.
LOIS WAISBROOKER.
In relation to the affair concerning Dr. Sour and Dr. Campbell, of which Mrs. Waisbrooker speaks, we will say, that immediately after Dr. S. gave the seance at Dr. Campbell's place, the latter wrote us a letter marked strictly private, in which we were asked to believe that Dr. Sour had been guilty of deception as a medium. The spirit of hostility and unfairness to Dr. Sour, manifested throughout that letter, and the wholly inconsistent and improbable nature of the circumstances set forth, led us to question its truthfulness. Wanting to hear both sides before making up our mind as to where the right or wrong of the matter might properly lie, we wrote to Dr. Campbell that we had received his letter, had copied it, and sent the copy to Dr. Sour. A few days later, simultaneously, by the same mail, we received letters from Doctors Sour and Campbell. The latter complained that we had not kept faith with him in making Doctor Sour acquainted with the charges made against him.
Dr. Sour's letter was a long and full explanation of all matters alleged by Dr. Campbell to his prejudice, and his statements were so reasonable and natural that they impressed us with their truth. We are satisfied from the two statements, that we have had the facts presented to us sufficiently to form a correct and unbiased judgment of the case, and we do not hesitate to say that that judgment is decidedly against Dr. Campbell and in favor of Dr. Sour. As between these men if we had any previous leaning towards either, it was in favor of Dr. Campbell.
And now, in regard to Dr. Sour's going to New Mexico, it is proper for us to say, that when we were together at the Lake Pleasant camp-meeting in August last, Dr. Sour told us, that he knew of very rich deposits of the precious metals in New Mexico; which he felt he ought to secure, and which he would go after but for his guides, who were opposing him in his desire to get control of that wealth, fearing that they would lose his services as a medium. When Dr. Sour wrote us he was in Dayton, Ohio, where he stated he had been called on business of an important nature. These circumstances lead us to believe that Dr. Sour's return to New Mexico has been undertaken in connection with the same parties who were concerned in sending him there sometime before; and had nothing to do with Dr. Campbell's transduction of his character as a man or medium. This much it is proper we should now say.
We close by reiterating our opposition to, all saddling of Spiritualism with side issues, whether of a personal or a factional nature. The acts and opinions of individuals, or classes of persons, have nothing whatever to do with Spiritualism, whether true or false, sensible or nonsensical, honest or dishonest, pure or impure, useful or harmful, or of any other description; and those who would make it in any manner responsible therefore surely do not comprehend the mission of Spiritualism. Its one mission is to so liberate the mind from past errors and delusions, as to leave it free to work out the perfection and happiness of each individual within its own soul sphere. It must not be loaded down with anything of a factional or personal nature, if it is to perform the great mission of emancipation on which it has come. That Mrs. Waisbrooker does not see this is very evident, by her expressed desire to see her hobbies loaded upon Spiritualism. There is no more reason for loading Spiritualism with the advocacy of "Woman's Rights," the "Social Question," "Financial Questions," etc., than there would be to load it with the advocacy of Christianity in any of its forms or phases. We are opposed to all entangling alliances for Spiritualism. It represents no individual, or special class of individuals, and no individual or class of individuals can represent it, or even partially expound its teachings. These are our views of the matter at least.
Dr. A. B. Dobson, our magnetic healer, is building another house on one of his vacant lots on Eliza street. This makes the third dwelling the doctor has had built this season, and now it is rumored that he's going to build a church. If he does, it will be of the spiritual and liberal kind.—*The Record, Maquoketa, Iowa, Oct. 10, 1882.*

Who Will Do Likewise.

NORWICH, N. Y., Oct. 15th, 1882.
BRO. ROBERTS:—I saw in MIND AND MATTER, an appeal for a suffering medium. I refer to Mrs. T. R. Evans, of Louisville, Ky., the spirit artist. It is passing strange, that a Christian community, will let a poor, helpless woman, sick at that, with helpless children at her side, lay and starve, for the want of food to sustain her physical strength; or, in other words, to keep her from starving outright, for as Mr. Byington relates it, she has been prostrate for about ten weeks; many days without a mouthful to eat or a nicker in the house, and with three helpless children weeping by her bedside, and I will add for the want of bread. Pitiable case surely.
Please find enclosed one dollar, for Mrs. Evans. I would be glad to send more, but I am poor in this world's goods, but I cannot stand such appeals, and turn a deaf ear, as long as I have health. For heaven's sake, and humanity's sake, do not let the dear woman, and her little children starve. I hope all who have enough to make them and their families comfortable, will take it home, realize themselves in the same situation, and donate something to relieve the sick and distressed.
Knowing something of Bro. Roberts' noble dealings towards mediums, I know he will forward at once the amounts that may be given.
Yours for the right,
A. D. NEWMAN.
[We have forwarded the above, and one dollar donated by James A. Bliss, also our own small contribution.—Ed.]
An Appeal to the Kind-hearted as Liberal Friends of Progress.
During the great flood in the Mississippi Valley, I was drowned out, lost nearly everything we possessed, including all my outstanding accounts, and after fourteen days of exposure and suffering was taken out, reaching Vicksburg, where I was taken violently sick, and for six weeks confined to my bed; but now I am so far recovered as to attend to some business. My spirit band inform me that plenty of business is in store for me very soon; but we are destitute and without any means of sustaining ourselves (wife and self), until I can make a start.
Now, if some of the liberal souls will aid me by sending whatever amount they feel that they can, I will announce the same in MIND AND MATTER, and carefully keep your name and address and repay you as fast as I can after getting started in business. I do hope you will feel like helping me at once. Of the vast amount of donations from the North, I am told "they are all distributed and there is nothing for you."
To those responding to this my urgent appeal we will be ever grateful, as it will be the means of placing me in a field of usefulness to others.
Yours in the cause of truth and progress.
DR. J. W. WOODWORTH, Healing Medium.
CIRCULAR.
To the Freethinkers of the United States and of Canada:
I propose to publish immediately a pamphlet containing "The Articles of Association" of "The New York State Freethinkers' Association" including its "creed" and "platform," viz: "The demands of Liberalism" the Resolutions passed at the late Watkins Convention, with the names of the officers of the Association and an alphabetical list of the members with the full Post Office address of each.
This Association, in many respects, is national in its character. Its articles of association confine its membership to no section of country and at each convention the Freethinkers of all the States and of Canada are invited to participate. And I wish to have every person in the United States and of Canada, who desires to be known as a Freethinker, (who has not already done so,) at once unite with this Association, so that his or her name and Post Office address may appear in the pamphlet. All that is necessary to become a member, is to send your name and twenty-five cents to me. The price of the pamphlet and postage will be thirty cents.
Those who are members are requested to immediately forward to me their names written in full with their full Post Office Address. These addresses should be written very plain so that no error shall appear when published.
Now, Liberal Friends, whether you are known as Materialists, Spiritualists, Free Religionists or Agnostics, at once send in your names, that we may have a full and perfect list of the Freethinkers of the United States and of Canada.
H. L. GREEN,
Cor. Sec'y of the New York State Freethinkers' Association, Salamanca, New York.
Spirit Remedies.
Easton Mind and Matter:
DEAR FRIEND:—My spirit guides have given me two recipes for the cure of kidney complaints and catarrh, which I will send to any address for one dollar and one 3-cent stamp. Also, any one who will subscribe through me for MIND AND MATTER for one year, I will send them free. This offer to hold good for one year.
Yours truly,
FRANK T. RIPLEY,
N. W. Cor. 5th and Main Sts., Terre Haute, Ind.
Special Notices.
We do not keep any books on hand for sale, but we will order them at publisher's lowest prices for any parties desiring us to do so.
Mrs. Lizzie S. Green, clairvoyant, trance and materializing medium, 309 Longworth Street, Cincinnati, Ohio.
The Second Society of Spiritualists of Chicago meets at No. 55 South Ada Street, between Madison and Washington streets. Services at 10.15 A. M. Lecturer, W. J. Colville.
The Spiritualists and Mediums Meeting, (formerly at 13 Halstead St.,) now meets at Shrum's Hall, cor. of Washington and Green Sts., Chicago. Speaking, Reading and tests by Dr. Shea, Miss Mansfield and others.
MAGNETIC AND MEDICAL SANITARIUM.—Dr. J. Dooley has moved his office from 16 E. 7th st., to 1326 and 1328 Central st., Kansas City, Mo. Send for circulars for particulars, etc., to the above address.
MRS. S. E. BROMWELL, spiritual medium, 671 West Lake Street, Chicago, holds seances for tests and the development of medial gifts, each Wednesday and Saturday evenings. Private tests and business sittings, daily.

MIND AND MATTER can be obtained in Chicago, at the bookstore of Pierce & Snyder, 122 Dearborn street.
Mrs. ANNA KIMBALL is for the present located in Peoria, Ill., lecturing for the society there. Her address is in care of I. G. Phenix, Peoria, Ill.
The First Society of Spiritualists of Chicago, will meet in Martin's Spirit Rooms, cor. of Wood and Walnut sts. Lecture 7.45 P. M. Mrs. Cora L. V. Richmond, Trance speaker. Children hour 9.45 A. M.
The Rosicrucians hold outside circles every week in St. Louis, Mo., for spiritual investigation, tests and developments. Truth loving people can obtain admission either as visitors or members, by applying to Dr. Goodwin, 1310 Spruce Street, St. Louis, Mo. Progressive papers please copy.
Dr. G. Amos Peirce, 92 Pine street, Lewiston, Maine, keeps MIND AND MATTER, *Banner of Light*, and other Spiritual papers on hand. Specimen copies free; call and get one. See seventh page for his post office address and advertisement.
Dr. J. H. Rhodes, contemplating being away from the city a portion of the time would call the attention of the public to the fact that the "Spiritual Remedies" can be ordered through MIND AND MATTER office. (See advertisement).
The Independent Association of Spiritualists and Liberalists of New York city, hold public meetings every Sunday morning and evening, at Frohisher Hall, 23 East 14th street. Speakers engaged: Mrs. Susie Willis Fletcher for October: J. Wm. Fletcher for December, who will give tests of spirit presence after each lecture. "MIND AND MATTER" will be on sale at all of the meetings. Alfred Weldon Prest.
We are informed that J. W. VanNamee, M. D., is rapidly recovering from his long and serious illness and has located in Guilford, Conn. Any persons desirous of availing themselves of his services in lectures, psychometric reading, or examination by lock of hair, can address him at that place. The Doctor wishes to publicly tender his thanks to all who in any way aided him in his illness, either by expressions of sympathy, or by more substantial tokens of regard. Address J. W. VanNamee, M. D., Guilford, Conn.
FACTS.
A Quarterly Magazine, published by the FACT PUBLISHING CO., P. O. Box 3539, Boston, Mass. The second number of the Magazine contains over one hundred pages, finely illustrated with full page engravings, as follows:
Independent Writing in Chinese Characters on Slates.
Independent Writing inside a Block of Paper.
Independent Drawing on Slates in Colors.
Message written in a Blank Book placed in a Stand Drawer, without contact by Eyes.
Knots Tied in an endless Cord.
Writing without contact on the Exposed Surface of a Slate in Daylight.
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PHILADELPHIA SPIRITUAL MEETINGS.
A CONFERENCE AND CIRCLE will be held every Sunday afternoon at 3 o'clock, at the Thompson St. Church, below Front. Public cordially invited.

In order that the readers of the *Banner* may know who all that grape and shrapnel is intended for, we will state that it can be meant for no one other than John C. Bundy, the usurping successor of the murdered Stevens S. Jones, and his Bundyite followers, in Brooklyn, New York City, Clyde, Ohio, and San Francisco. Having secured control of the *Religio-Philosophical Journal*, for the possibility of which, the murder of its founder was a necessity, this weak, bad man, was incited by the foes of Spiritualism, within and without its ranks, to attempt to take the control of the spiritual movement out of the hands of its spirit originators. A victim of inordinate vanity, Bundy imagined that he could, through the influence of the *R.-P. Journal*, compel mediums and their controlling spirits, to submit to his dictation. Since the summer of 1877, he has bent all his energies to effect his purpose, but finding himself constantly defeated, he has been driven more and more to seek the destruction of that which he could not rule and control. All intelligent and sincere Spiritualists, have now become satisfied that in all this, Bundy has been governed by a mean, low, intolerable selfishness, that presents hardly one feature of palliation or excuse. Notwithstanding the general condemnation of his abominable course, by Spiritualists, Bundy has had the sympathy and co-operation of a few persons like Joseph Beals and M. H. Fletcher, of Lake Pleasant; — Farnsworth and A. J. Davis of New York; S. B. Nichols and W. C. Bowen, of Brooklyn; E. S. Wheeler and John Hoover of Philadelphia; Wm. E. Coleman and Henry B. Champion of San Francisco; A. A. B. French and Chester Hunter of Clyde. It is these people that the *Banner* aims those fearful accusations at, and richly do they merit them. We thank our Boston contemporary for placing itself in line with the *Spiritual Offering*, *The Mediums' Friend* and *MIND AND MATTER*, against the doings of these selfish foes of spiritual mediums and spiritual manifestations. We ask the *Banner* not to get scared at the noise of its own fire, and fall back again into a position of silent indifference, but to keep up the work it has so well begun, even at this late day.

HARMONIOUS CHRISTIANITY! A PRETTY THING TO SADDLE ON SPIRITUALISM.

For the last three days there has been held in this city a Universalist General Convention representing that phase of the Christian religion that contends that Jesus Christ was crucified as the Son of God for the salvation of all men and not alone for those who before death professed belief and faith in him as the only atoning sacrifice for individual sin. There is also in this city an Association of Christians, so-called, who denominate themselves the Young Men's Christian Association. The latter body of Christians own a building in which is a hall for public assemblies, called Association Hall. A duly authorized officer of the Universalist General Convention applied to the Christians who control the letting of Association Hall, for its use by the Convention. The application, although made in due form, was refused—the reason assigned for the refusal being that the Universalist Convention is not an evangelical body according to the ideas of the Young Men's Christian Association. This treatment of Universalist Christians, by the Hell-fire and Brimstone-Eternal Torment Christians of Association Hall, has aroused a feeling, in the minds of all friends of the commonest courtesy and social propriety, that is not likely to be soon allayed. Such a narrow and indecent manifestation of bigoted sectarian littleness has not been exhibited, at any time or place, than this refusal to rent a public hall by professing Christians to professing Christians. Speaking upon this point Mr. Edwin C. Sweetser, Pastor of the Church of the Messiah, of Philadelphia, in a letter to *The Press* says:

"That the Association has a right to its building is true. No Universalist questions this. But that it has a right to use the building as it chooses, without regard to the rules of Christian courtesy, or in such a way as to cast reproach upon an honorable body of Christian believers, is not so clear. It may have a legal right to do so; but has it any moral right? Said Edmund Burke, in his great speech on conciliating the American colonies: 'There are rights which, in their exercise under certain circumstances, are the most odious of all wrongs and the most vexatious of all injustices,' and we may very properly raise the question whether this is not a case in point. In the exercise of its legal right, the association has been guilty, it seems to us, of a moral wrong which we have a perfect right to protest against. If its building was merely a private house, or like an ordinary club house, erected by a congenial few for a purpose peculiar to themselves, its conduct would wear another aspect. But it is not so. The building was erected by general subscription, and professedly not for sectarian purposes without regard to sectarian lines. The very name of the association implies that all Christians have equal rights to its sympathy and privileges. Under such circumstances, to exclude any body of religious believers from its membership or the use of its public apartments, is to imply most directly that they are not really Christians, whatsoever their claims or their title may be. This is what the association does when it excludes Universalists from the use of its building. It says in effect that they are not Christians, and that their general convention is worthy of no better treatment than would be given to a heathen convocation. Has it a right to cast such a slur as this? Has it a right thus to deny the Christian name, to a church whose faith is built on Christ no less than that of other churches? If to believe in God as a God of love, and as the Heavenly Father of all mankind; in the Bible as the word of God, and His name as the only name that is given under Heaven whereby we must be saved, and if to endeavor to live as he gave us example—if this is to be a Christian, then Universalists are Christians, for such is their belief. They look to Jesus as the author and finisher of their faith, and base their hope of salvation, not only for themselves, but for all mankind, upon an acceptance of the conditions which his ministry has revealed to us. They differ from some other Christians in believing that at last, if not in this life, then surely in the life to come, all mankind will accept the condition of salvation, and that so the promise will be fulfilled, that 'in the name of Jesus every knee shall bow and every tongue shall confess to the glory of God the Father.' Why should they be ostracized for holding such a faith as this? Why should they be denied for this the use of Association Hall?"

"We have given this statement of the faith and belief of Universalists, to show that in the estimation of those calling themselves Evangelical Christians, that all who do not believe that there is a Hell of eternal torture for all but those whom they see fit to admit to their church communion, are not Christians; and this is the outcome of that 'blessed religion of love and charity,' that we hear so much about, and see nothing of. Pope Leo and his Catholic hierarchy look down upon those Evangelical Christians of the Young Men's Christian Association with even more contempt and insulting intolerance, than the latter look down upon the Universalist-Christians, as they call themselves. Pope Leo and his Catholic followers claim that these 'Evangelical Christians,' heretics, are just as much devoted as fuel to feed the fires of Hell eternally, as the latter think Universalists, Unitarians, and Quaker Christians are. We sometimes wish there was such a place as the Christian's Hell, that all who would consign others to it, might obtain a little taste of it, just a little; but enough to make them willing to consign this priestly device of tyranny to the 'demnition bow-wow's.'"

"We have people calling themselves Spiritualists, who would, if they could, convert Spiritualism into this reciprocally anathematizing Christian jumble of cant, hypocrisy, self-righteousness, hatred and ostracization. It is an abomination that no honest and sincere friend of mental, personal or political freedom should in any way countenance. Christianity without hell and damnation

in some form, in the way of personal torture at the hands of some devil or devils, or God or Gods, has, and can have, no existence. It is based upon the horrible falsehoods of the total depravity of man, and the cruel and relentless vengeance of God, and the exhaustless cruelty of the devil; and the theological superstructure erected upon those basic falsehoods, called Christianity, is without one redeeming feature, and puts the Joss house of the 'heathen Chinese,' and its hideous idols, in the shade, in the way of superstitious ignorance and idolatrous bigotry. When, oh when, will men and women of education and intelligence, in this foremost of the civilizations of the earth realize the folly of adhering to the long-since exploded fallacies of theological humbuggery and ecclesiastical controversy? Let Christianity sink into that obscurity from which it sprung through the priestly squabbles of sixteen hundred years ago—squabbles that have since deluged the earth with human gore, and filled the spirit-world with countless millions of helpless victims of the Christian delusion. Spiritualism, through thy blazing light, alone, can this curse of humanity be consumed! Let all lovers of humanity and truth rally to thy support, and clear away all rubbish that can obstruct thy radiant flood of life-giving truth and light.

FACTS GOING TO SHOW THE ENTIRE INNOCENCE OF MISS WOOD.

We last week promised to publish certain facts that would show the gross injustice done to Miss C. E. Wood, as a medium, at Peterboro, England, by Robert Catling, and his associates in his attack upon her. The first testimony we shall offer is an extract from the *Herald of Progress*, (New Castle on Tyne, England,) of July 1st, 1891:

"On Sunday, June 12th, I attended Miss Wood's seance held on the premises of the New Castle Spiritual Evidence Society, in this town.

"There were twelve persons present, three of whom were strangers to the town. I weighed Miss Wood on the machine presented to the society by Mr. Charles Blackburn, of Manchester. She weighed 7 stones, 2 lbs. (101 lbs.), after which she went into the closet, and the seance managers requested two of the strangers to lock the door of the closet in which Miss Wood was to be secured, which they did, and I verified for my own satisfaction.

"The light was amply sufficient to allow us to see each sitter in the circle, all of whom were at least from four to six feet from the closet door. Miss Wood was thereby completely isolated in a closet over which she had no control whatever.

"After sitting a short while, a form in white garments very similar in height to the medium, appeared in view, and presently walked around the circle, shaking hands with most present. I requested it to get on the machine, to allow me to weigh it, but by an inclination of the head it declined. It then retired behind the screen, to be followed by a very diminutive form, considerably lower in stature than the medium, though certainly not lower assuming it was the medium's form on its knees. After essaying to talk with us for about five minutes, it also instantly withdrew behind the screen, and almost simultaneously a form, similar in height to the medium, appeared at a distance of about three feet to the left of the spot where the small form withdrew.

"I requested this form also if it would permit me to weigh it, and it signalled it would do so after it had gathered sufficient power.

"The machine was placed in front, but at a distance of about four feet from the closet door. It glided to the machine, and after ascending the scale, I asked it to tuck in its garments at the feet, that we might all see that it was fairly and squarely on the scale, and that it would fold its arms across its breast, so that others around might see for themselves that it did not tamper with the register. The form complied with these conditions. I weighed it, and found it to register 37½ pounds, or about 4½ stones (63 lbs.), short of Miss Wood's weight. Like the preceding appearances, it also withdrew behind the screen, and in about three minutes more Miss Wood (in the mesmeric condition) intimated the seance was finished, whereon the two strangers and myself went to the closet door, which we found still locked, and the medium inside. I have not the slightest doubt in my own mind of the genuineness of the facts just recorded, that is, that there were no accomplices aiding and abetting Miss Wood, that Miss Wood had no apparatus by which she could have got out of the closet, and fastened herself in again without its disclosing itself, and that Miss Wood has no access or control over it, as it is kept locked by the society, and open by the managers of the seance for experimental purposes only.

"I have often been asked if any of the forms so frequently seen at seances were forcibly detained, what would be the effect? Would they turn out to be the medium? and my conviction is, founded on experiments that if every form were forcibly detained, it would in every case turn out to be the form of the medium, and for the simple reason, assuming a spiritual intelligence to be behind the phenomena, it would be folly, or worse than that, madness, for any human being to think he could detain an immortal and thereby settle forever the vexed question of Spiritual interposition."

If that statement is true, then it is very evident that Miss Wood is a medium for genuine spirit materializations. Having no question as to its truth, we consider that point settled by the result of that one absolutely test seance, and no further evidence upon that point is necessary. It was impossible for Miss Wood to have reduced her weight by two-thirds, to simulate that form, and it was impossible for her to have emerged clandestinely from the closet in which she was locked. We will add some testimony more immediately bearing on the Peterboro' seance. Charles Blackburn in *Light*, (London), asks:

"If the form of 'Pocha' was black when it was seized, did the person who seized her, find Miss Wood with black face, arms and body? If not, how did it get wiped out when it became Miss Wood? Let Mr. Catling explain if he can, before he ever lends himself again to the breaking of conditions, and assists at spirit grabbing."

If that form was black, or of a darker complex-

ion than the medium, as it is virtually admitted it was, to simulate a Hindoo girl, then if Miss Wood was found in the arms of the grabber, (Cade, the professed medium,) with no coloring upon her person to imitate a Hindoo, then is it certain that Miss Wood was not exposed at all as alleged, and what was intended to be an expose and a ground of scandal against England's greatest materializing medium turns out to be proof positive of her innocence. But more than this it shows that in the case of spirits who are the constant attendants of mediums, and who are able to avail themselves largely of the medium's organism in manifesting themselves that where such spirits are grabbed, and held, that the restoration of the medium's physical individuality must be in the arms of the grabber, and not in the cabinet, as would have been the case had there been no interference with the manifesting spirit.

Speaking of the same affair, Mr. W. Oxley, one of the best informed and able Spiritualists in England says, in *Light*:

"I know nothing that would justify me in characterizing the 'exposure' of Miss Wood as anything but worthless. I have now sat with five exposed mediums—in fact, with six, nay, with seven—before and after the exposures, and found in every case genuine mediumistic qualities beyond all cavil and dispute, and my experience seems to show that the exposures are the exposed. In every case that I refer to, the 'exposers' were men who have had but one or two seances, and to suppose that such can at one meeting undo what has been most carefully watched and developed for months, if not for years, by those who have spent time and money in patiently developing the psychic powers of the medium, is rather too much of a good thing; and I more than suspect something of the kind in Miss Wood's case."

Mr. Oxley might very well have done more than suspect the stupidity of Mr. Catling and his compeers. He might with just as much propriety have suspected them of dishonesty and untruthfulness, on his own showing of the case.

Mrs. Mary S. G. Nichols, in a letter to *Light*, says:

"I am informed by a spirit that when a materialized form is seized by an opposing person, if the spirits are unable to restore at once the material they have abstracted from the medium to make the 'form,' they are obliged, in order to save the medium from serious injury or death, to bring the medium to the 'form' as instantly as possible. The spirit said that in most cases they were not able to restore material used, so therefore the result is the seizure of the medium."

We do not know how fully the spirit to whom Mrs. Nichols refers is reported by her, but we do know, from personal observation and investigation, of a vast array of facts, as testified to by hundreds of persons, as well the enemies as the friends of mediums, that the spirit in question gave the true solution of every question that has ever been raised by the grabbing of materialized spirit forms. When Mrs. Nichols, however, makes the spirit say, "that in most cases of grabbing, the result is the seizure of the medium," it is a mistake. The form grabbed is not the medium, but that of the manifesting spirit, which resolves itself into the medium's person. This seems to have been the case with Miss Wood at Peterboro, where a dark colored Hindoo spirit resolved itself into the form of an English white woman. In all cases of future grabbing, this well established fact must be eliminated from the case, before any suspicion whatever can attach to the case, and especially will this have to be done when thoroughly proven mediums like Mrs. Markee, Mrs. Pickering, Mrs. Hull, Mrs. Bliss, Henry C. Gordon, Pierre L. O. A. Keeler, Henry Bastian, Mrs. Reynolds, Miss Wood, Mrs. Sawyer, Mrs. Esperance, and others equally well known, are assailed in that brutal and insensate manner. The grabbing and exposing business has had its day, and those who have followed it as a business had better shut up shop. They will accomplish nothing hereafter that will benefit themselves or injure anybody else with people who are honest, unprejudiced and possessed of common sense.

Lectures in New York City.

Lectures of unusual interest to all workers in the cause of Human Progress, are being delivered by Mrs. Susie Willis Fletcher, whose rare oratorical and dramatic power stamps her as being one of the ablest speakers before the public. Our audiences have steadily increased, and we are encouraged by the support of those heretofore indifferent to our success. In the morning session, questions are answered in a very interesting manner. The subject of mediums is one which is exercising the public mind not a little, and as this was brought up for consideration, the guides took occasion to say that the action of some Spiritualists condemning itself. What we want is not more Spiritualism, but more Spiritualists. The subtle laws of mediumship can never be understood so long as the effort is made to crush the medium every time the experiment fails. There are some who presume to say how and in what manner manifestations shall be produced but their *ipse dixit* does not amount to anything. In England, the effort is being made to prevent all dark circles. All of this seems very like detaching to the astronomer how he shall prosecute his investigations, or the chemist how he shall experiment, it is sure to result in disaster. The unseen powers must be allowed to work in their own way, etc.

In the evening the hall was filled by a very fashionable audience, who frequently applauded the unsurpassed oration upon "Spiritualism's message." I also had the great pleasure of attending an evening lecture at Williamsburg, where Mr. and Mrs. Fletcher addressed a very large audience, each doing the cause great credit. We are forming a club in connection with our society, which will be a means of drawing the people together.

Yours faithfully,

ALFRED WELDON.

[FOR MIND AND MATTER.]

Truly The Two Worlds Have Met.

At the anniversary seance of the birthday of Georgia Clute, spirit daughter of Mr. and Mrs. Clute, at the residence of her parents, in Hastings, N. Y., Oct. 8th, 1892, sixteen or eighteen persons, friends and invited guests, were present. Mrs. Anna Daniels was the medium.

The parlors were used; one for the cabinet—the other for the invited friends and relations, the parlors being separated by a curtain between the sliding doors. After music and singing, Sadie, the beautiful Oriental lady, came from behind the curtain in full materialized form dressed in oriental costume of pure white. She talked to the friends, and concluded by saying, she had only come to represent the band, and help Gretta.

Then came in full form, Mr. Daniels' spirit sister, who stood by his side with her hand upon his shoulder and sang, accompanied by Mr. Daniels' violin.

Then the Maid of the Mountain, in full form, stood in the opening of the curtains and sang in full, clear, ringing tones.

Then, from the cabinet, were heard the loud, sweet notes of Polly (a colored spirit) in a beautiful song.

Then came the beautiful Indian maiden, Wyoma, and talked with her earth friends in words of love and kindness.

Then came little Panza, (a part of Mrs. Daniels' spirit household) a little child. She stood by the opening of the curtains, and talked with the friends in her very pleasing and childlike way, in a very decided manner, and added much to the amusement and good feeling of the sitters.

Then came the lively and sprightly Indian maiden, Light-foot, and danced in a manner that demonstrated that she was very lively, if not light on her feet. She was tastefully dressed and showed a head-dress of feathers.

Then a little girl, dressed in pure white, stood in the opening and talked with the friends. This child was Rosa, Mrs. G. B. Clark's spirit daughter.

Then came lovely Georgia Clute, and greeted her parents and friends with loving embraces and kisses. Georgia was dressed in a beautiful suit of white, which was made expressly for this special occasion. She expressed much delight and pleasure in her earthly dress, and thanked her mother for the same, and said it was nicer than the spirit dress. Georgia had loving kisses and kind words for all. One of the guests, Mrs. Medan, had put her baby boy to bed, in the dining-room bedroom. Georgia called to her mother to go with her and see the baby. She and her mother went through the dining-room and into the bedroom, (thirty or forty feet from the medium) raised the light that was burning in the bedroom, and sat on the bed and talked with, and handled the baby. She then came into the parlor, and with her father, mother, uncle and aunt, ventured to the bedroom to again see the baby. After they returned to the parlor, she again visited the bedroom, with her father, mother and the writer of this, and standing before the mirror, with her own hands raised the light to its full power, and gazed at the reflection of the forms in the glass, mortals and immortal. The most prominent form of the group was the reflection of Georgia Clute. Every feature was plain, full and sharply defined, and far more plainly defined than were the mortal forms that stood beside her. She then returned to the parlor, and cut the cake for her earth friends. She said: "Georgia has come from her far off home in spirit-life, to meet her earth friends" and thanked them for their attendance, and desired that her next birthday be observed and celebrated in the same manner; and hoped that she would meet the same party on that occasion. With a good-night kiss for all, she retired to the cabinet.

Then Gretta, Mrs. Daniels' control, came from behind the curtain and went to the bedroom and soon returned with the baby in her arms, and presented it to each one in the room, and then took the baby behind the curtain, when the merits of the baby boy, were duly discussed by the spirits, who unanimously decided that he was a fine baby. Gretta brought the baby into the parlor, saying: "Baby is growing heavy." She was relieved of her precious charge, and then she danced and talked with all. She finally delivered the benediction that was written by Three Stars (a beautiful maiden) through her medium, Mrs. G. B. Clark, expressly for this occasion and for Gretta:

"With joy we meet—with joy we greet
Dear ones that linger here;
We come in love, with garlands woven
In lunatic that know no fear."

In lands of light, where starless night,
No shadow over casts—
Where mystic streams in sunlight gleam,
And Springtime ever lasts.

We come to prove, through God's great love,
That souls immortal live;
And back to earth, that claims their birth,
Their benedictions give.

With hearty cheer, to loved ones here,
We grasp each friendly hand,
And promise, too, while skies are blue,
We'll ever by you stand.

We'll by you walk, we'll with you talk,
Sweet Georgia Clute and I,
And gently guide till o'er the tide
The heavenly gates you spy.

Now joy and love, like white winged dove,
Henceforth dwell with you all,
And fit each heart, to not its part,
Till white-robed angels call."

Gretta's good-night kisses closed the seance of Georgia Clute's birthday party; after which the friends sat down to tables richly laden with Georgia Clute's cake, with tea and coffee, and a bountiful supply of mother Natures choice materializations of fruit. All of these bountiful supplies were duly discussed and freely partaken of, until the small hours were drawing nigh; when each one sought rest and repose; and, perhaps, lived over in thought or pleasing dreams the past pleasant and happy hours of Georgia Clute's birthday seances; and I doubt not but a silent prayer offered to the Giver of all Good, that humanity may have the joy of, often attending birthday seances of the dear ones from the higher life.

Oswego, N. Y., Oct. 9th, 1892. J. B. FAYETTE.

The manuscript for the "Freethinkers' Directory" is in the hands of the printers, but will be held open for names till Nov. 10. I shall give a full history of the organization of the Freethinkers' Association, and of the since annual conventions, and much other interesting matter. Have just had some splendid membership certificates printed for framing. So friends, help fill up the book with Freethinkers' names.

Membership, 25 cents.

Directory, 50 "

In all 60 cents. H. L. GREEN.
Address—H. L. GREEN, Salamanca, N. Y.

EDITORIAL BRIEFS.

MAUDE LORD will spend the winter in Boston.

MRS. N. J. MORSE is now located at No. 2 Hamilton Place, Boston, where she will treat the sick as formerly.

A. H. PHILLIPS has returned to N. Y. city, where he will give private sittings. He met with unqualified success in Boston.

J. W. FLETCHER, the renowned Trance and Business medium can be consulted every day but Saturday, at No. 50 W. 12th st., N. Y. city.

MR. AND MRS. J. W. FLETCHER lectured at Williamsburg, before a large audience, on Monday evening, and were splendidly received.

CHARLES E. WATKINS, Independent slate writer, will be in Cleveland, Ohio, from Oct. 20th, to Nov. 20th. All communications can be addressed to him there.

MRS. MAGGIE FOLSON has so far recovered from her recent severe and trying illness as to now attend to business. Mrs. Folson is without doubt one of the best medical clairvoyants in the world.

JAMES A. BLISS lectured and gave platform tests for the Spiritual Society, at Wakefield, Mass., Sunday afternoon and evening, Oct. 15th; he would like to make engagements. Address him at Wakefield, Mass.

FRANK T. RIPLEY, has settled in Terre Haute, Indiana, and he is engaged as medium for the message department of the *Medium's Friend*, all letters can be addressed to him care of that office, N. W. Cor. 5th and Main Sts., Terre Haute, Ind.

Dr. W. L. JACK, of Haverhill, Mass., can now be consulted at his residence, in Bradford, Mass., corner of Maine and Merrimack streets, (over Bridge opposite the dept.) Post-office address as usual at Haverhill, Mass.

We want all our subscribers to know that our papers are mailed regularly every Thursday before six o'clock, and any failure to be received on time is the fault of the post-office department, and complaints should be made to them for non delivery.

To our German friends who can not read English and desire a German Spiritual publication, we would recommend the *Sprechsal Waageplatz N. S.*, Leipzig, Germany. All communications to the above address will no doubt meet with prompt attention.

NOTICE.—To those afflicted with Chronic Diarrhoea or Bowel complaint of any kind, no matter how long standing, I will send by mail, with full directions, a positive cure, on receipt of \$1.00 and two 3 ct. stamps. It is purely vegetable—has cured hundreds. Address, Dr. J. W. Woodworth, Vicksburg, Miss.

PIERRE L. O. A. KEELER is at his home, Rockville Centre, Queens Co., N. Y., where all communications can be addressed to him. Mr. Keeler will devote the most of his time to independent slate-writing. He contemplates a trip South the coming winter. Any persons wishing to engage his services can address him as above.

We have on hand a supply of the "New Inspirational Songs" from C. Payson Longley, which are on sale at this office. Single songs 25 cts., or five for one dollar. We have also received a supply of the song "We'll all meet again in the Morning Land," with a fine steel plate engraving of Annie Lord Chamberlain, by Sartain. Price with engraving 35 cents.

UNION PARK HALL, 517 W. Madison St., Chicago, Illinois. Messrs. Edwin Keene and Nelson Davignon, will hold public spiritual and test circles, 7.30 P. M. Mr. Keene has wonderful powers as a trance test medium, giving names in full, and minute incidents with regard to departed friends. Mr. Davignon is an independent slate writing medium, getting convincing manifestations of spirit presence, in public audiences. Messrs. Keene and Davignon also give private sittings at their residence, 364 W. Madison Street, from 9 A. M. till 5 P. M.

Dr. WM. B. FAHNESTOCK, Lancaster, Pa., has on hand about 200 copies of his small work upon "Statuolence and Its Uses," and makes the following generous offer. Any person sending him one years subscription to MIND AND MATTER, and one 3-ct. stamp, he will send them the book post-paid, and MIND AND MATTER for one year. Address, Wm. Baker Fahnestock, Lancaster, Pa.

We ask our friends everywhere to send us the names and address of any persons whom they think would take an interest in our publication, and we will send them sample copies at once. The spirit communications that are appearing in these columns from week to week, are worth more than money to those who duly understand the value of spirit teaching concerning the varied experiences of the spirit life.

We have on hand a supply of the "Faraday Pamphlets," which should be read by everybody. Nos. 1, 2, and 3, ten cents each. No. 4, fifteen cents. We also have on hand a large lot of "Rules and Advice," by J. H. Young, including hymns and songs designed for circles—price, fifteen cents. We will supply circles with "Rules and Advice,"

songs included, for \$1.50 per dozen, post paid on receipt of the money.

We are pleased to learn that Charles E. Watkins, the independent slate-writing medium, remains steadfast in his work, notwithstanding the aspersions that have been cast upon him by Bundyites, and we commend him for his adherence to the cause, in the face of all the opposition he has had to meet. Mediums, stand firm, be true to yourselves and the spirit world, and Bundyism will not only fail in accomplishing its desired object, through its deadly hostility to mediums and Spiritualism, but will soon die a natural death.

Dr. B. F. BROWN, of Lewiston, Maine, clairvoyant and magnetic healer, has taken rooms at 252 Franklin St., Philadelphia, Pa., where he will receive patients to treat. He will also visit patients at their residences, if desired. One of his principal phases is the treatment for obsession, his guide (Dr. J. Bonney) having had remarkable success, through him, in the treatment of such cases. We advise all who are afflicted in such a manner, to call on or consult with him. Testimonials can be furnished of the many remarkable cures which have been effected through his organism. The Doctor is about to start private developing circles, arrangements for which can be made by addressing him at 252 Franklin St., Philadelphia, Pa.

EDWIN KEENE, the well known Philadelphia clairvoyant and test medium, and Nelson Davignon, independent slate writing medium, have left home for an extensive tour through the South and West. Their success in Chicago has been unprecedented, and they have secured the fine residence at 364 W. Madison street, where they give private sittings and receptions. They have also hired the Union Park Hall, (see advertisement) in which to hold public test circles. The medial powers of these mediums is too well known to need any puffing on our part. Any person desiring their services en route can address them at 364 W. Madison St., Chicago, Illinois. Mr. Keene is authorized to take subscriptions during his tour, for MIND AND MATTER, and receipt for the same.

The sick and the suffering will be glad to know that our old-time friend and correspondent, Dr. Horace M. Richards, is to be permanently located in this city as magnetic physician and healer, by the laying on of hands. His many written testimonials of truly marvelous cures at the West, together with his local references, cannot fail to inspire confidence in his wonderful power to remove disease. His special work is to cure the so-called incurables of both sexes. Dr. Richards anticipates making certain business changes and connections which, when consummated, will be announced in this paper. We are also glad to know that he will, as of yore, favor us with an occasional poem—one of which we publish in this issue. Dr. Richards' present address is at 254 North 9th street, though his preference is to treat patients at their own homes.

Welcome and Greeting to Brother S. T. Marchant.

A CAPE TOWN (S. A.) SPIRITUALIST IN BROOKLYN.

We were recently highly favored with a visit from Brother S. T. Marchant, of Cape Town, South Africa, who is now on a visit to this country. Brother M. visits this country with a view of becoming an American citizen, and we give him cordial welcome. He has excellent mediumistic powers, and is a gentleman of fine address and brilliant intellect. For several years, Brother Marchant was president of the Cape Town Spiritualist Association, and we have received letters highly commendatory of him—his character and public services to the Spiritual cause—from Cape Town Spiritualists, his late co-workers, all of whom are his warm friends.

Dr. J. M. Peebles is an acquaintance and correspondent of Mr. Marchant, and the former, on learning of the latter's arrival in this country, gave him a cordial greeting in a letter to the *Banner of Light*, from which we quote the following: "This fellow worker (Marchant) in the field of Spiritualism comes to America bringing with him his truly worthy family, and designing to make this country his permanent home. It is his purpose, I believe, to devote himself to the propagation and dissemination of Spiritualism. In the matters of sincerity, integrity and the noble qualities that make up true manhood, I will 'vouch for him,' as say the members of the mystic craft. He speaks in the inspirational state, and is a clear-headed, logical lecturer, and an excellent medium. I write thus of Bro. Marchant unasked, because I feel that some such introduction is justly his due. I hope and trust that Spiritualists will extend to him the fraternal hand of fellowship.

"As a sample of the inspirations that come from his lips when entranced, see my book—'Immortality—Our Homes and Employments Hereafter,' pp. 172-173.

"I asked the controlling intelligence if he had met spirits from other planets. He replied:

"Yes, I have frequently seen spirits whose habitations were upon other planets; they are sometimes sent to your earth as messengers. I remember of recently seeing a messenger spirit from the planet Jupiter. He was enveloped in a mist, like a cloud of gold, and moved, so it seemed to me, with the swiftness of lightning—the long, flowing hair floating behind him. This arore, gauze-like cloud completely encircled him, revealing a being of radiant loveliness. My spirit teacher said that he was the 'Angel of Benevolence.'"

We are fully persuaded that Bro. Marchant has come among us for special work, under direct Spirit guidance. And that work is in connection with an ancient band of spirits, one of which is in frequent communication with the *Circular* office.—*Psychometric Circular*.

Communications from William Bird.—A Materialized Spirit at Mrs. Elsie Crindle Reynolds' Seances.

"Why do we have so many contradictory answers to questions asked of spirits?" Spirits, like mortals, possess all shades of beliefs, and we have our half-pledged scientists who delight in grandiloquent meaningless replies to questions that are beyond their mental capacity to handle. All this only shows the immense diversity of thought, intelligence and judgment existing in spirit life. Just as much light will be diffused from the opinion of spirits as you would receive from questioning many mortals. Different answers would be advanced on abstruse subjects, and you accept or reject the same as substantiated by arguments and proofs. Act in the same way with spirits, kindly and respectfully request them to present the truth as they see it from their standpoint, then exercise your own judgment accordingly.

Another question was asked me some weeks since, which is certainly very interesting to all inquirers. It is this: "Why not give us new facts and experiments in the arts and sciences that will benefit mankind?" The result of all experiments is ever reached by long and patient effort. It is not for us to step forward to the chemist and bid him use certain combinations that will result in some new discoveries that will suddenly revolutionize the formulas of that beautiful science, yet we can assure you that in good time the light of inspiration shall grandly fall on some faithful laborer in this field, when in the opinion of spirits, whose powers are immeasurably above ours, the world is prepared to reap the benefit of such discoveries. So in all the arts and sciences, invention, poetry, and song—all such gifts will in time be given to receptive minds when the world is prepared by education, and receptivity to use the same for the welfare of mankind.

WILLIAM BIRD.

MR. JOHN WRIGHT—My Esteemed Friend:—In answer to your inquiry, I will say that the mental status and intellectual powers of materialized spirits are taken solely from the brain of the medium, and become more or less complete just in proportion to the power of the spirit operating, to act on the delicate nerve-centres of thought and intellectual life of the medium, and thus keep up the necessary chain of communication between operator and subject.

Harmonious elements and conditions give all good spirits greater strength to properly control and utilize the forces I have named. But at present we are unable, under the most favorable conditions even, to give the materialized spirit its full mental powers as completely as when individualized in its former earthly form.

We, as spirits, are under the direction and control of master spirit minds who are ever at work with you, and we are constantly carrying out, without dictation, the ideas and plans conceived by those noble souls who once walked your earth and know the necessities of the present hour.

In fact we are only instruments played upon by unseen agencies, whose grand harmonies reach your mortal sense through the use of such human messengers as we can cause to catch the gentle vibrations and waft their beautiful strains to your waiting souls.

W. BIRD.

The following communications were written in answer to questions presented by regular attendants at Mrs. Elsie Reynolds' weekly private seances. Mr. Bird's tall athletic form is frequently seen as he comes to the opening of the curtains of the seance room. He usually talks to the circle in "a loud whisper or a low husky voice, giving many instructive lessons. And he usually also reaches out and takes a block of paper and a pencil, and writes behind the curtains, but sometimes on a table just in front, reaching through the curtains. The two communications upon materialization were given respectively July 6th and 13th.

What is materialization? Simply our crude endeavors to clothe the spiritual body in earthly elements through which it can be made visible to sight and tangible to the touch.

In our dark seances it is an easy matter, comparatively, to gather and condense the emanations or magnetic aura surrounding our medium and members of the circle, and we become solidified and actually possess form, weight and strength, and are visible to the clairvoyant eye, and we are actively experimenting in producing forms that can be seen by all, bringing chemical agencies to work to produce the needed illumination. In this we have partially succeeded, and some present have seen our illuminated bodies, and we have every reason to believe that our experiments will result in ultimate success.

In visible form materialization with accompanying entrancement of the medium, we find many difficulties to contend with, and are obliged to call on other spiritual agencies, and exactly what forces they make use of is not even clear to me. But I do know that all mentality of materialized forms comes solely from the spirit's use of the mental faculties of the medium; that connecting links cannot be severed, and you but see the outer covering—for spirit cannot again take on the conditions of mortal life save through using the medial powers of our agents. I do not stand before you with unclouded intellect, or in full possession of all my reasoning powers and earthly faculties.

You but see the husk—the resemblance of my earthly form, built up solely from elements of organic matter as they exist in the medium, and forces temporarily supplied to her by the aid of those spirits whose mission it is to carry on this great work.

You spiritual teachers (so-called) have in vain elucidated theories and passed judgment on the laws pertaining to this subject. But as yet, spirits even, as well as mortals, are ignorant of the subtle laws and forces made use of in carrying on this phase of manifestation. I have only touched (in the lightest manner) this subject, but will continue it soon.

WM. BIRD.

Second Communication.—Continuation of the subject of materialization.

The laboratory from which we select the needed elements to produce form materialization, is replete with mysterious agencies and forces, that we as spirits do not understand, and it is thus impossible to explain clearly to you. Spirits engaged in this work are but carrying out experimental results of the labors of scientific spirit-operators who are constantly investigating the laws governing and controlling what you term matter, but which we see in its more etherialized condition—its power of concentration and disintegration for use in producing successful materializations.

1st. The apparel is selected by Spirits who have the power to disintegrate the materials composing the garments spirits wear (meaning materialized spirits) and transport the same from one place to another, utterly oblivious to all known laws governing space, time, and solidity. These garments are in constant use and can be utilized at a moment's notice, under proper conditions.

2d. In the illuminated forms in our dark circles, the clothing used is fully materialized from the elements as they exist in the atmosphere, and also from the medium's garments, which are restored intact to her while in an entranced condition. We do not take the garments as a whole, but simply the elementary parts with the proper chemical affinities, and from that source we clothe your visitors, and will ere long frame features and forms that may be recognized. In my next communication, I will show as far as I am able to do, the means employed to give spirit forms weight, size and seeming mental faculties, and why the latter are comparatively in an incipient condition.

W. BIRD.

Letters Recognizing and Commending Mrs. Anna Kimball's Labors in the Cause of Spiritualism.

BROTHER MILLER:—I was pleased to form the acquaintance of Mrs. Kimball, as a lady of culture and refinement.

Her Psychometric readings of character, both private and public, were highly satisfactory. She informed me, when leaving, that she wrote you of her visit here, so I need not refer to it, only that her services were highly approved.

She is a great friend of the *Circular*, for which I subscribed; and also the *Gallery of Art*, and my heart's wish is that your efforts as an earnest worker in the cause will prove successful.

Believe me, yours truly,

JAS. K. JONES.

Leadville, Col., Sept. 15th, 1882.

—*Psychometric Circular*.

KIND WORDS.

George W. Clark, Weir, Kansas, in forwarding subscription, says: "I am highly pleased with MIND AND MATTER, and especially with the way you handle Bundy & Co. I want no Christian Spiritualism in mine. I am sixty-eight years old and have been an outspoken Spiritualist since 1852. I was just as well convinced of the fact then as now, and it amounts to knowledge with me."

E. G. Kelley, North Newburgh, Maine, writes: "I received your postal card informing me that my subscription was up, and I hasten to renew. Enclosed please find two dollars, for which send me your paper for another year. MIND AND MATTER has got to be an old friend to me, and so I cannot get along without it. Its pages bring cheer every week and we look for it. Go on, friend Roberts; may the angels cheer and bless you in your noble work. I wish that there were more of the same stamp. Accept my best wishes. Yours for truth.

Mrs. A. D. Todd, Winsted, Conn., writes: "Enclosed please find two dollars to pay for MIND AND MATTER another year. Came home last week, the first since we were at Lake Pleasant. Found card informing us our subscription for your valuable paper had expired. May the good spirits guard and direct you. Though the way, at times, may seem dark, wait patiently, firmly, and ever ready to battle for truth and right, and we trust victory will be your reward.

George W. Carpenter, Montague, Texas, writes: "I see by my receipt that I have taken MIND AND MATTER for nearly six months, and must send another dollar to make out the year. We like your paper and think we made a good choice when we decided to take it. Your devotion to truth and defence of mediums is appreciated by us. We are radical and feel that the truth must be defended; no milk and water trash will stand the test; there is something to be done when our liberties are in danger. I received your card concerning my request to your circle, and hope you will be able to get some message for us. We feel lonely many times, so isolated in this heathen land, for where there is the most ignorance the most religion prevails. The schools here are controlled by Christians, and they are making it a denominational affair. A good medium might do a great work here. * * * A few enterprising people have got in here, and there will be a better state of things in time.

John A. Jost, Ogden, Utah, writes: "Enclosed please find two dollars for MIND AND MATTER another year. I am with you in your defence of mediums, and your determined stand taken against all approaches to a union of Spiritualism with Christianity; they are as diverse and opposite to each other as truth is to error. It is a matter of wonder and astonishment, how any one making a pretence to knowledge of Spiritualism, can have the least desire to unite the errors and myths of Christianity with the grand truth of Spiritualism. If by thinking and investigating, they cannot perceive the hidden mysteries of Godliness, it is because they have no desire to come at the truth; they lack moral courage and are governed by selfishness and fear of the opposing power; and seem willing to transpose the cause to the safe keeping of the church. Stand fast, Brother Roberts, in the good work you are doing; and though you may appear to be severe on the half-wayists and hypocrites, the cause demands it. You are the right man in the right place. A less positive or earnest worker could not do the work you are chosen to perform. Ever yours in the cause of truth.

R. C. Kerr, Augusta, Georgia, writes: "No doubt you are surprised that I have not sent my two dollars before, to renew my subscription to your valuable paper, but the reason is, I have been in the mountains of Georgia for the last six weeks. I have circulated your worthy paper among the people there, and it has a telling effect. I hope in a little while I will be able to send you some new subscribers to your valuable paper. It has sprang up in the right time, like a spring in the desert, to cheer and refresh the drooping spirits as they journey along this crooked path of life. Long may you remain on this plane of life to carry on this great work assigned you by the angel world. Fear not, my brother, for greater are those who are for you than all that are against you. Your ship shall never sink; it is full-freighted with glad tidings to many hearts. To me it is a welcome visitor; it brings new light every week. I am glad to see the manner in which you are handling those Bundyite grabbers. Enclosed find two dollars for renewal of subscription to your paper.

ADVERTISEMENTS

German Town Road

Report of the Annual Convention Held at Montpelier, Vt., Sept. 22, 23, and 24th, 1882. Under the Auspices of the Vermont State Spiritualist Association.

A portion of the Duxbury Glee Club was detained at home by the happy advent into mortal existence of a baby boy. Mr. Albert and Miss Hattie Turner of the club were present, re-enforced by the Misses Truax and Miss Williams of Essex Junction, and Miss Boyce of Montpelier. The exercises of the convention were interspersed by excellent music and songs, and hymns, such as, "There is a beautiful land," "The morning draweth nigh," "The evergreen shore," "There is rest beyond the river," "Sweet by-and-by," etc. The annual election of officers came off Saturday afternoon with the following result:

Pres.—Mrs. Sarah A. Wiley, of Rockingham.
Sec. and Treas.—Charles Thompson, St. Albans.
Vice Pres.—Sabine Scott, Eden Mills.
" " A. F. Hubbard, Tyson Furnace.
" " Mrs. Emma L. Paul, Stowe.

Board of Managers:—
Mrs. L. S. Manchester, West Randolph.
G. W. Ripley, Montpelier.
Dr. S. N. Gould, West Randolph.
Dr. E. A. Smith, Brandon.
J. S. Kendall, West Burke.
D. P. Wilder, Plymouth.
Mrs. E. L. Paul, Stowe.
Albert E. Stanley, Leicester.
Thomas Middleton, Woodstock.
Auditor.—G. W. Ripley, Montpelier.
A resolution was here passed, thanking Bro. Wilkins for the efficient manner in which he had performed the duties of Secretary and Treasurer during the last three years.

NUMBER OF SPIRITUALISTS IN THE STATE.

An article has been going the rounds of the secular press, that there are five hundred Spiritualists in Vermont, but it is found by reference to the books of our Association, that its membership numbers between eight and nine hundred, and it is well known that the greatest number of Spiritualists refuse to unite with any organized body. Hence the convention appointed a committee of one in each county of the State to ascertain our numbers within its borders, and report to the undersigned. It is to be hoped that as thorough a canvass as possible will be made while the matter is in hand.

REPORT.

The first session of the convention was called to order Friday at 10 o'clock A. M., the Pres., Mrs. Sarah A. Wiley, in the chair. An informal meeting of a general and instructive debate upon the animus of Spiritualism, was conducted until 12 o'clock.

Mr. Ripley, of Montpelier, said: "There being so many mediums present, I trust our spirit friends will avail themselves of the opportunity and give their testimony also." Whereupon, Mrs. Manchester was controlled by our ascended sister, Achsa Sprague, in a most able and earnest exhortation to her earthly brothers and sisters.

The morning debate was closed by a short address, by Mrs. Morse Baker, of Granville, N. Y., she said: "We are here to discuss the most important subject ever presented to the minds of thinking beings, and already feel assured that our friends who have passed on, are the same friends still, only more beautiful, glorious and intelligent, as time carries them forward from one degree of excellence to another; and their superior advantages will soon be ours to improve, if we will."

AFTERNOON SESSION.

The convention came together in full force at 2 P. M., devoting one hour to conference, in which it was made apparent from the outset that the people had come together for a purpose. All were earnest and animated, if not inspired by spirit presence, and though they often opposed each other's views, it was done with that fraternal feeling that not only commanded respect, but laid the foundation for harmony and union of purpose which prevailed up to the closing hour of the convention.

Capt. H. H. Brown closed the conference debate as follows:

"I speak for this association to herald the omen of success. I desire to see one model association in the United States, and if any State can produce it, it is Vermont. And I want to see the work go on until it will be so prominent that the church will become bold enough, and honest enough to meet us in a fair field and be vanquished like an honorable opponent, instead of expiring in a cowardly retreat, for our mission is to go forward from point to point until we conquer the whole of earth's millions, and the honor lies in subduing a valiant enemy simply because we are in the right and they in the wrong. To-day the Spiritualists are the only people who receive the power of inspiration. The church had it; the Hindoos had it; all other sects have had it, but have lost it by perverting it into worldly mindedness and the spirit of despotism."

Mrs. Morse Baker, here stepped upon the platform and delivered an inspirational poem, "Why are we here, and whither are we tending?" containing many sarcastic hits upon the mistakes of the past. Mrs. Manchester, of W. Randolph, then sat down to the organ and produced an inspirational song in response to three subjects given by the audience. She then proceeded to give the first regular address of the convention, upon the subject, "Give us, to-day, our daily bread." She said:

"With all the accumulated literature and wisdom of past ages, we still hunger and thirst for something more. We demand something fresh from Nature's store-house to nurture the souls that are famishing while feeding upon the husks of by-gone ages. We would starve, Spiritually, if we could have nothing better than the theology of fifty years ago, to say nothing of the mummeries and fallacies of ancient times. Many an inventor and scholar is toiling night and day to develop some new problem, because his spirit demands it. Mind is immortal, and is reaching out after the Infinite, of which we knew nothing until Spiritualism brought us face to face with the Deity as manifested in nature—in man. Oh! my friends, let us realize to-day that we fear no death, for nature has for us an ample supply of food, that we may have a perpetual feast, now and forever, if we will." At the close of Mrs. Manchester's lecture, Mrs. Gertrude B. Howard, of Wallingford, stepped upon the platform and described twenty-one different spirits of various ages and conditions in life. Space will only permit of one or two samples of her manner of describing spirits.

"I see a lady, medium height, with dark hair and eyes," she says—"How often have I met with you in times past, taking a lively interest in all

your investigation tending to gain a better knowledge of the life beyond the grave, and it is with joy that I embrace this opportunity to assure you that I still live and retain all my faculties intensified." She gives the name of Fannie Pelton.—"I see an elderly gentleman who says his name is Philander Jewett. He says: 'This control of a medium by which we can take possession of another's organism and envelop it with our own personality and give out our own ideas through the medium's brain, is something wonderful and is destined to be better understood than it now is, etc.'" All the spirits described being recognized by some one present.

EVENING SESSION.

At the close of a most interesting conference hour, Capt. H. H. Brown, delivered an able lecture upon the subject, "The mission and purpose of Spiritualism." He said:

"What have you got? What public houses, halls, churches, academies, colleges and school-houses have you? What are your libraries, and other public institutions of reform, of which you preach so eloquently? Have you any of these? If not, then the absence of them is your greatest blessing and your tower of strength, for these institutions rest upon organizations coupled with creeds, fetters and slavery. But in liberality you have strength and the elements of spiritual growth. If you can organize spiritually, then will you multiply your strength in so far as your organization tends to development; but ever be careful not to limit investigation, or set one barrier in the way of intellectual and spiritual freedom; because our philosophy is vastly greater than any organization—than all organizations. If any of the many subjects of reform ever become a success, they will owe it to Spiritualism, and spiritual freedom."

At the close of Mr. Brown's discourse, Mr. Edgar Emerson, of Claremont, N. H. gave a public seance, describing many spirits so perfectly, that all who ever knew them recognized them as the persons they claimed to be.

SECOND DAY, SATURDAY.

At the close of the conference hour, Mrs. Abbie Whitney Crosssett, delivered the first discourse of the day. She said:

"The philosophy of Spiritualism, to-day, stands unrivalled. It revives that love that had been crushed out by worldly mindedness and dogmatic religions. If we cannot find in Spiritualism the elements adequate to correct all our faults and imperfections, where shall we find them? It is our duty to take hold of that which is of the highest importance and carry it forward, and in so doing take a step higher ourselves."

Mrs. Crosssett was followed by Mrs. Morse Baker of Granville, N. Y., who said:

"I wish to open to you the doors of the oracles of Spiritualism, for I cannot reach them. I can only give you argument, calling your attention to the wonderful things awaiting you in the great beyond. Their glorious possession is for you to acquire as best you can. Sift every motive, every thought, as the housewife sifts her flour, to get rid of all impurity. We have feasted upon the marvellous too long, and should now seek for that which is real and enduring. Spiritualism is not an *ism*; it is a principle, and a principle so potent that when theology has incensed religion in a shell, so hard that the angels could not crack it, Spiritualism was brought out as a new principle to take the place of that which is lost, and lost beyond recovery."

AFTERNOON SESSION.

Following a spirited conference, was an able lecture by Captain H. H. Brown.

"According to the full import of manhood, the Methodist tells the truth, when he says he is inspired; but speaks falsely when he says that he is inspired by God, and that other men are not; for all are inspired through and by nature in the same way and by the same means. There are times when one is himself thoroughly, and the inspiring influence of angels comes over us so gradually that we are unable to determine where the inspiration begins and individuality ends." Here the speaker spoke eloquently of many authors, poets and painters, who are led on by an influence too powerful for them to resist, bringing out the world's best productions in a manner as surprising to themselves as to any one else.

EVENING SESSION.

The conference hour was followed by two public seances, one by Mrs. Howard and one by Mr. Emerson, in which they described thirty spirits, each, so perfectly, that at the close, Captain Brown arose from his seat and said: "I deem it a matter of doubt whether or not two mediums can be found in all our wide domain, who can surpass the spiritual entertainment to which this audience of five or six hundred people have just listened. Sixty of our fellow beings, whom the world call dead, have returned to us again, this night, and have been described so perfectly that all have been recognized by some one, or more, in our midst; and in many instances the description was accompanied by five or six different tests; the sex, age, size, appearance, characteristics, occupation, dress, place of residence, names of friends, and the nature of the disease that took them out of the form; and all this without making a single mistake. It is wonderful; it is real; so real that they who think they can account for it by mind-reading, mesmerism or psychology, are more credulous than we are."

THIRD DAY, SUNDAY MORNING.

The best wine at the close of the feast. The excellent harmony and flow of soul that seemed to unite all minds and hearts with fraternal love, prepared the last day's speakers for the incoming tide of inspiration, so that they excelled in their efforts to feed the hungering and thirsting multitude. Mrs. Emma L. Paul, of Stowe, was the first speaker of the day, and, at the close of the conference hour, she delivered an impressive invocation, and then announced as her subject, "The word of God, is not bound." She said:

"Friends, I feel that in your bosoms is walling up an inexhaustible yearning after something better than you ever yet enjoyed. There is a feeling within, more expressive than any words of mine, that the best within your reach to-day is but a foretaste of the coming feast. In the midst of present joy, you are looking for something higher and better still. I feel this here this morning more palpably than I ever did before when rising to address an audience. As the little coral that helps to make up the foundation of yonder Islands, so every one who lived in the past, contributed to the foundation upon which we build to-day. Looking out and up into illimitable space and contemplating the suns and stars that illuminate a universe of worlds, by day and by night; and

judging as best we may the scope of that conception, that planned the universe and executed such a work, we must be convinced by language more impressive than human eloquence, that the word of God is not limited. And down the long line of thinkers and investigators and teachers who have, one after the other, tried to solve the problem, and lay before the people the highest truths they could grasp, proclaim, one and all, that to God's word there is not limit. And we read to-day, what Moses did not teach, nor bible contain, nor the wisest teachers of the past comprehend—that the law of reciprocity runs through all creation, so that man's capacity to grasp all there is in nature, runs parallel with truth, being without limit."

The Pres. Mrs. Wiley, followed in a short address. She said: "Coming before you, after listening to what has been said since the opening of this convention, I may well ask, is there anything more to be offered that can interest you? I will only refer you to the evidence of immortality that has been given us upon this platform, where our loved ones have come to us again through our Brother Emerson and Sister Howard, assuring us that they still live. Will it do to go forth and tell it? Yes, tell it as a fact, and if questioned, tell it in detail, and plant yourselves squarely and firmly upon the facts—the eternal truths that do and will sustain you forever. Say to the world, come to the front and meet this all important question like valiant defenders of the right. Come to the fountain of all truth; not to any church, priest, creed, or bible; not to any Jesus, but to that divinity that waits to baptize the multitude with a Spiritual baptism."

AFTERNOON SESSION.

Following the conference hour, was an able lecture, by Albert E. Stanley, of Leicester. He said: "It is little less than blasphemy to consign babes to the confines of perdition. Is humanity shocked by this bold assertion? I trust not. What is it to say, 'believe and be saved, or disbelieve, and be damned,' save to make arbitrary demands that require an unmanly yielding of judgment and reason? Spiritualism teaches that nothing rests upon accident or chance, but that our dear ones, who have passed on, are safe in bearing the sheaves of honest toil, the wages of willing minds and diligent hands. That mother, who was known for her good works, has passed into the spirit-world to meet just such a reward as she has earned by a life devoted, not to incantations, but to her everyday duties of life."

Mr. Stanley was followed by Mrs. Fannie Davis Smith, who, among other things, said:

"I never step upon the platform without feeling that I am standing upon holy ground, and the inspiring thoughts and feelings are too big with emotion pertaining to the future of our common brotherhood for language to utter. What have we done as children, as we still are, to stand in this manhood of the ages to build upon, and to possess all the literary and accumulated wisdom of all the noble workers who have preceded us?"

"A few days ago the Vermont press stooped so low as to revile and slander the people that are honestly advocating our great philosophy:—too late, too late, gentlemen, your bid for cheap notoriety, is cheap indeed; so cheap that it had become obsolete long ago. If devotion to the cause of truth, exemplary lives and earnest labor for the good of humanity, are worth anything, we have merited nothing but your honor, respect and patronage. Do you ask if Spiritualism has come to destroy the church? Yes, if the church places itself in the way of human progress, it will most assuredly be destroyed. Spiritualism, my friends, has come to meet the great demand of the age, and nothing can divert it from its course, nor permanently check its onward movement, because, like an incoming flood of mighty waters, it is able to sweep, and will sweep all before it, and move on to the great ocean of life and love."

EVENING SESSION.

The closing scene of a most profitable and successful convention.

The conference hour was devoted to an animated debate upon the subject of immortality. The house was packed with eager listeners many of whom attended for the first time a spiritual convention, and unexpectedly received indubitable evidence, during the evening's session, of the presence of spirit friends and neighbors, whom, until then, they had counted dead. Following the general debate was another public seance, by Mrs. Howard and Mr. Emerson. The seventh spirit described by Mrs. H., was recognized by many, and addressing himself to Thomas Middleton, of Woodstock, an inspector of wool, said:

"Thomas Middleton, did you think, when in my employ, that you would live to see me die for liberty, with a rope around my neck? I know you did not; and I see you realize the fact that my efforts were not in vain, and that old John Brown still lives, and rejoices to night to be able to meet his old friend in a progressive assembly like this."

This instructive seance was followed by Captain H. H. Brown, who said, among other things:

"My friends, it was not my wish, but the managers have selected me to gather up the pearls and weave for them a casket to carry them home with you. With the eloquence and profundity of thought, to which you have listened for the past three days, I may well doubt my ability to interest you. Even this evening, we have spent an hour in a haunted house, where our spirit friends and neighbors have returned to us again, to talk to us face to face. Our orthodox brothers might believe this, were it recorded in their Jewish scriptures; but many a bible record would be shorn of its reverential dignity were the names, dates and locality changed a little."

Here the lecturer took up the bible and read from the sixth chapter of Second Kings, the account of the loss of an axe in the river Jordan, by a man who was cutting a beam. "And the man of God cut a stick and cast it upon the waters, and the iron did swim." But the Captain brought down the house by a second reading of the same passage, changing the date to September 24th, 1882, when a Vermont, in cutting a beam, lost his axe in the river Winooski, and a medium cut a stick and cast it upon the waters, and the iron did swim. The speaker continued to parallel other passages at some length and with great force, showing wherein the Spiritualists, who are falsely accused of throwing away the bible, make a wiser use of it than any other people. The inventors, poets, and teachers of all ages, have been inspired men and women. Mrs. Harriet Beecher Stowe wrote Uncle Tom's Cabin, under the power of inspiration that she seemed unable to resist, and without any plan or knowledge of its ultimate proportions. Sir Walter Scott wrote the Bride of

Lammermoor, under spirit influence, so potent that he was oblivious to its existence until he found the sheets of manuscript scattered around him."

Spiritualism in Vermont is on the upward tendency. Requests came in from various parts of the State for a convention during the coming year, and many names were added to our numbers during the convention, and one new teacher of the gospel of truth, Bro. Perley S. Fogg, of Chester, applied for ordination, and we sent him on his way rejoicing, clothed with authority as an ordained minister.

It was determined to hold the next annual convention in Montpelier, the quarterly conventions to be located hereafter.

In closing this report, I have to announce to the officers and members of the Association, that the appointment of Assistant Secretary has been conferred upon our honored Sister, C. A. H. Chamberlain. Not to create a new office under the constitution, but simply to enable the Secretary to perform the duties of the office more perfectly than he otherwise could.

A resolution was unanimously passed thanking the railroad officials and hotel keepers for courtesies extended to the Association; to the choir and the able speakers who have entertained us with a Spiritual feast, and to the citizens of Montpelier for their hospitality during our sojourn among them.

Adjourned to meet in January next, the place and date to be hereafter determined.

CHARLES THOMPSON, Sec'y.

St. Albans, Vt.

A Communication Written by "Grandma Miller," a Materialized Spirit Control of Mrs. Souther.

STANDING IN FULL VIEW BEFORE THE CURTAINS, AND MAKING SEVERAL LIVELY REMARKS WHILE WRITING—TIME ABOUT TEN MINUTES, OR SOMEWHAT LESS.

TO THE CIRCLE AND MANY FRIENDS:

Having been a constant visitor of yours for many, many months, and agreeable to my long-standing promise of writing you a letter, I have taken this opportunity, and subject, wherewith to favor you, and perchance banish the dull monotony of leisure moments interwoven in the continuous thread of time. Sometimes, my dear friends, you expect more from the world of unseen light, from the sphere of unlimited knowledge, from the etherial home of spirit life and happiness, from the region of power in which the Eternal Soul of things ever dwells, than we poor inexperienced particles of the individual whole, are able to give.

Although having enjoyed the beauties of the spirit home for the past twenty-five years, thus far my knowledge and experience, as drawn from the surrounding and naturally co-existing phases of our new home and changed conditions, are much the same as that of a little child whose vision and inquiring mind in the material world, is constantly greeted with teeming beauty, and the mirage of strange bewildering facts.

As he is hurried along the flowery paths of youth, his casual eye conveys to his soul beautiful pictures daguerretyped from the revolving scenes around him. He measures the broad expanse of the landscape, and gazes upon the dashing waterfall. He looks upon the majestic mountains, and listens to the voice of rolling thunder, little realizing the innate mysteries of cause and effect. Ask this youthful being to write and give you the scientific measure of his first impression, expecting much, would you not be disappointed in the extreme? I am in the same unenviable period of intellectual capacity, so far as being able to entertain you with any considerable array of correct pictures, and verified facts, concerning the mighty masses beyond the light of mortal vision.

Sometimes when in a poetical mood, I have felt like dipping my pen in descriptive ink to discourse upon the beauties and vast design of my heavenly home. But my efforts were like a poorly painted picture—no real beauty of feature, or divinity of design appearing upon the surface.

Could I find words powerful enough in the English language, to correctly describe and portray all I see from day to day mirrored upon the delicate tissue of the cerulean arch encompassing me whither I go; or could I convey through the medium of any language, the extent and sweetness of emotion awakened in my soul as I contemplate and listen, I should feel encouraged to communicate often, concentrating all the forces, exhausted now by so often appearing as I do before you. I need not tell you how necessary to success in materializing are perfect and undisturbed conditions. In the beginning of this letter, I had hoped to focalize my forces upon some subject, and confine my ideas upon this one subject, giving an essay perhaps of some interest and value to you all. But alas! little disturbances and diverting causes have prevented me from so doing. As we used to say, "you must take the will for the deed," and judge me not harshly.

Some time in the future, when I can, I will do better, and all I can to interest and entertain all who are pleased to seek the beauty of life and the power of knowledge. Always be pleased to cheer the despondent, enlighten the ignorant, and help the needy, and flavor all your association with your fellow-men with integrity, temperance, and forbearance, and you will be happy in every sphere of your existence.

Hoping to do better at some future time,

I remain respectfully,

GRAND-MA.

A New Proposition to Subscribers for "Mind and Matter."

All persons subscribing for MIND AND MATTER for six months or more will be entitled to one of the following propositions, viz.: I will inform them whether they are *obsessed* or not, in most cases, who by giving name and description of the spirit or spirits, whether they are embodied or disembodied, and the cure and prevention of the same; or, will describe their spiritual condition, telling them what phase of mediumship they possess, if any, and the best manner to pursue for development; or will forward one "Magnetic Treatment" for the speedy relief and cure of disease; or, will give you a brief delineation of character; or, answer three questions pertaining to business. Any person accepting either proposition is required to forward a lock of hair, age, sex, own handwriting, and a note from MIND AND MATTER, entitling them to the same, and three three-cent stamps.

Dr. J. BONNEY, Controlling Spirit.
Address all letters to Dr. B. F. Brown, 713 Sansom Street, Philadelphia, (MIND AND MATTER.)